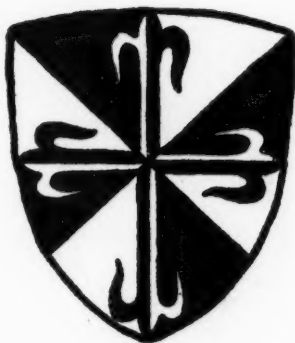


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THE END OF THE WORLD  
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## THE MYSTICAL BODY AND CONTEMPORARY LITERATURE

*"And we thank Thee that darkness reminds us of light."*

T. S. Eliot: *Choruses from "The Rock"*

**S.** THOMAS AQUINAS was a man of few words. Despite the almost incredible number of works produced by his pen, despite the constant preoccupation with theological and philosophical writings throughout his adult life, he never indulged in the luxury of literature for its own sake. He was perhaps the purest "classicist" the Western world has even known, if we accept that term in its most restricted sense. For his writings are diamond-hard; they must be held up to the varying lights of each century's experience, if the burning spectrum of wisdom would be seen beneath the multiple facets of his incisive thought. One example of flaming depths walled in an unexcelled brevity occurs at the beginning of his investigations, in the *Third Part of the Summa Theologiae*, concerning Christ the Savior; that treatise which, more than any other, must be thoroughly studied, if the theological dimensions of all great literature are to be understood properly, and if the frustrated yearnings expressed in major contemporary writers are to be appreciated in their full significance.

In the section of the *Summa* to which I refer, S. Thomas asks the question, "If man had not sinned, would God nevertheless have become incarnate?" His answer to this question has not been accepted by all theologians; in fact, some have opposed it rather strongly. Yet the steel coil of his argument, simple as it may seem, is fixed so deeply in the bedrock of supernatural reality that it has never been successfully dislodged. He writes: "Those things which issue solely from the will of God, beyond anything due to creatures, can be known by us only insofar as they are revealed in Sacred Scripture. And since everywhere in Scripture the sin of the first man is cited as the reason for the Incarnation, it is more reasonable to say that God ordained the work of the Incarnation as a remedy for sin, with the result that, if sin did not exist, the Incarnation would not have occurred" (S.T.,

III, q. 1, a. 3). S. Thomas goes on to add that this places no limitation on divine omnipotence: the Incarnate God, Jesus Christ, could have come to us without any reference to human sin. But the force of the argument is in no way weakened, since it is based on what the infinitely wise God has told us about His motive in sending Christ to the world. And the magnificent line of the Church's Easter Liturgy, "O happy fault, which has merited . . . so great a Redeemer," annually reaffirms most solemnly the essence of S. Thomas' argument.

The motive of the Incarnation, for God becoming man, in its simplest terms, therefore, was human need; in the beautiful phrase of S. John Chrysostom: "For there is no other reason for the Incarnation except this alone—He saw us cast down to the earth, ruined, enslaved by the tyrant death, and He was merciful" (*Homily on Hebrews: chap. 5, v. 1*). Yet we must not stop at these few sentences from Thomas, the Liturgy and Chrysostom. Human need continues through the ages, and the divine remedy for this need constantly reveals itself in newer guises, in a dazzling kaleidoscope of mercy.

If we think seriously about this truth, we soon realize that it has been operative in our own lives, perhaps during a sermon that gave us new courage in the struggle for good, or during intimate conversation with Our Lord after a fervent Holy Communion. In fact, the truth has become part of common parlance. We often hear it said that there are as many approaches to God as there are men. What else does this mean except that divine mercy quite literally adapts itself to the individual needs of each man? God is not deaf to him who cries sincerely: "Hear, O Lord, my voice . . . have pity on me and listen to me. My heart speaks to Thee, my face seeks Thee; Thy face, O Lord, do I seek" (*Ps. 26:7-8*).

But we should note that divine mercy does not respond to human need in the individual alone. There are wants which afflict whole societies; there is a poverty of spiritual good which causes entire cultures to waste away. We cannot ignore the fact that God in some way always supplies specific remedies for the spiritual needs of mankind at every particular period in history. Divine abundance is never exhausted; God is never out of style.

How are we to know what coin from divinity's treasure is being spent on us in our own day? The first place to look, of course, is in the clearing-house of all supernatural goods on this earth, the Church of Jesus Christ. The Church offers us these supernatural goods, the divine treasure, when she exercises her magisterial and ministerial functions. She gives the Sacraments to the faithful, and thus shows herself the perfect minister. But she also teaches, and we know that as

generation succeeds generation, the Church constantly explains the truths of Faith, constantly penetrates deeper and deeper into the well of mystery over which she is guardian, drawing forth the waters of salvation. Our own times have witnessed a torrent of doctrinal benediction. For in the person of her Supreme Pontiffs and her theologians, she is pouring out the waters of an ancient doctrine, a doctrine that our contemporaries desperately need, a doctrine that offers the solution to current problems as no United Nations nor World Society could ever give. This is the doctrine of the Mystical Body of Christ, that doctrine which clearly indicates to modern man the place where he can find the things he most desires: compassionate understanding, loving friendship, total union. And these three things are not merely desired; they are the summation of contemporary human need. Thus does the splendor of divine mercy shine today, just as it has done all through the ages.

I have said that compassionate understanding, loving friendship and total union are the thing for which modern man yearns. Why? Would it not be more realistic to say that man today wants things like total disarmament, the end of the cold war, peace? To this question I should answer: yes, we do want these things. But I do not think that it is being realistic to limit the boundaries of contemporary need to such things. These are only the fruit of a deeper longing, the longing for compassion, companionship and union. Disarmament, the end of the cold war, peace: these words have become newspaper jargon expressing more fundamental requirements for human salvation. We must look beyond these things we read about in newspapers; too often editorials are as nearsighted as the people who read them.

The point to remember is this: if the Church emphasizes a particular aspect of Revelation during our own generation, we can be sure that this is an indication of the divine mercy responding to a contemporary need. The Mystical Body of Christ, in its fullest meaning, is not directed *only* towards disarmament, the end of the cold war, peace between Russia and the United States. (I qualify the word "peace" in this way, since its latest definition seems to be "tranquillity in Moscow and Washington.") But the Mystical Body doctrine is the sign of divine mercy today. Therefore, we must dig deeper to find the roots of modern needs.

Perhaps we shall find our answers in historical and sociological studies: history records human progress; sociology classifies it. But, in their own way, these areas of investigation are as inadequate as the newspapers for answering our question, although we can never disregard the insight these studies give concerning human affairs. I sug-

gest the possibility, therefore, that human need finds its fullest expression today in literature. History and sociology may give us a vast amount of information; literature does better in the area of understanding, of human awareness.

And what is the vital characteristic of contemporary drama, poetry, fiction? It is a profound concern with the themes of compassion, companionship and union. But more than this is involved. The artistic productions of any period in history, and thus the literature of that period, are an intense reflection of the totality of human living in that epoch. This is so true that we often identify a particular author with his time. Who can separate F. Scott Fitzgerald from the "roaring twenties?" Arthur Miller, in the "Preface" to his *Collected Plays*, makes the same observation while discussing the genesis of his own work, *The Crucible*. In essence, he writes that a playwright is in tune with something in the air of his times; he is perhaps unable to put his finger precisely on that aspect of society which has struck a responsive chord in his imagination, but he nevertheless begins to construct his verbal compositions from the melodies that float through the culture or civilization of which he is a part. It may be that only after he has completed his work will he understand how profoundly this initial empathy has influenced the finished product; perhaps only the perceptive critic will be able to analyze fully this creative dependence. But the fact remains that Miller's experience is merely one example of a stable phenomenon in all artistic creativity. And a close examination of this phenomenon in contemporary literature is of immense value for the understanding of the wants that afflict our society, of the poverty of spiritual awareness that is causing decay in the very heart of our culture.

It is for this reason that we must grasp the fact that the literature of our own day has a far deeper meaning than may perhaps appear from superficial examination. It is imperative that we understand that most of the important literary works today have profound theological implications. Christopher Fry gave expression to the characteristic longing for a spiritual homeland in modern writings, when he wrote in his play *A Sleep of Prisoners*, "The enterprise/Is exploration into God." No matter how twisted, how perverted, how deeply anti-Christian the presentation of this search may be in many writers, they have nevertheless been unable to escape the "lost personality" of their own times. A hunger for the Infinite gnaws at man's heart; today it has become ravenous.

Professor R. W. B. Lewis, in his brilliant analysis of modern fiction *The Picaresque Saint*, has written that "An abysmal sense of

loss . . . is what permeates the atmosphere of the day and what is uttered and dramatized so often in the opening pages of our (contemporary) fiction." And he indicates further that "behind all forms of the sense of loss is the felt loss of the presence or even the life of God" (pp. 25-26). Nietzsche's formula, "God is dead," has found pathetic acceptance in much modern literature, and thus many writers are forced to discover pale substitutes. But what lies behind Nietzsche's statement is something of far more importance than the tragically ridiculous statement itself. Albert Camus points out in *L'Homme Révolté*: "The rebel, who at first denies God, finally aspires to replace Him." This is what has happened in much of modern fiction, as well as all forms of contemporary literature. The Nietzschean formula is nothing but a brief, emotional outburst caused by a deeper resentment. He told the world what he really meant when he wrote: "If there is a God, how can one tolerate not being God oneself?" This brings us closer to the heart of modern literature and gives us an indication of what types of substitution will be found in today's literary endeavors. And a knowledge of these substitutes will enable us to see how salutary the doctrine of the Mystical Body of Christ is as a remedy for the modern sickness.

It should be noted, however, that today's substitutes for the divine, as they appear in literature, have a certain subtlety about them. Philosophical humanism has, of course, placed man on the divine throne, but Swinburne's cry, "Glory to Man in the highest," is much too blatant a proclamation for modern writers. Having witnessed the conflagration of two global wars and the horror, still with us, of concentration camps, the contemporary writer is too much aware of the perversion of power to allow man the attribute of divine omnipotence. Georges Rouault's magnificent painting *Homo Homini Lupus* (*Man Is a Wolf to Man*) is a profoundly Christian expression of why the modern writer fears a human omnipotence. Thus, we must look elsewhere for the substitutes. I suggest that they can be found in the current denigrated vision of the mystery of Christ, the bland vision that has attempted to strip Him of His Divinity, to separate His Person from His work.

In this essay I have already indicated that an artist does have a powerful affinity with his epoch, that his work reveals a creative dependence upon the atmosphere in which he lives. Now Christ, because He is God, is all-merciful, all-loving; He is, in fact, one with the Father. The night before He died, He prayed in this way: "Holy Father, keep in Thy name those whom Thou hast given Me, that they may be one even as We are" (*John*, 17:11). These attributes of Christ,

His mercy, love and oneness with God, are powerful attractions to His Person in themselves; in a world bleeding from war and cruelty unparalleled in human history, they are irresistible. But the tragedy of the past few generations, by which men refuse to accept the divinity of Christ, has influenced modern writers to the point where they will display immense concern for these attributes "humanized," without any reference to the reality, the Godhead of Jesus Christ, which gives them existence. In this way the current substitutes for God are derived from the mystery of Christ; the true meaning of His mercy, love and oneness with the Father having been lost, modern literature is reduced to the search for human compassion, companionship and union. Even the crassly commercial notion of "togetherness" is really the most vitiated form of these Christ-attributes on the level of the popular magazine.

Because the limits of this essay do not permit a thorough analysis of these notions in all modern writers, I shall try to show how they are operative in one dramatic work. This particular play has been chosen, because it contains a remarkable sympathy for those literary themes which are, in reality, pale reflections of the glorious Christ. Swinburne had no idea of the last, dreadful ironic meaning expressed in his line, "Thou hast conquered, o pale Galilean," which has come to dominate contemporary literature.

That Tennessee Williams' *The Rose Tattoo* is a play with extensive theological dimensions becomes clear after close reading. Expressed in its simplest terms, it is a play about love as the only remedy for human loneliness, but its implications go far beyond the human element. *The Rose Tattoo*, most fundamentally, is a drama of divine love, of which the human element is but a mirror; the divine love, however, has been dragged down to the mud. S. Paul wrote to the Corinthians: "We see now through a mirror in an obscure manner" (*I Cor.*, 13:12). What Williams has done is to so darken the mirror that neither the divine nor the truly human reflections can be discerned. He has taken the symbol of conjugal love and represented it in terms of modern man's reversal of values; the quality of animal pleasure (which is valid neither naturally nor supernaturally in conjugal relations) has been substituted for the spirituality of the *Canticles* and of the Christian mystics. The very thing which throughout the whole of Christian tradition has symbolized the intimate relation of the soul to Christ has been perverted, twisted into a meaning that is basically sacrilegious.

It may be well, however, to examine particular aspects of the play, especially in its symbolic values, before stating any more general

conclusions. In this way we can see what is involved in Williams' use of specifically Christian ideas, in a setting totally foreign to them. There is only one reservation that must be made before attempting this somewhat detailed analysis: I shall use the word symbol in its widest possible meaning, that is, in the sense of any ideational content, however vague, which is imaged through speech, character, even scenery.

We may begin with the title itself, *The Rose Tattoo*. The rose is a traditional symbol in the Christian heritage; it represents many things, but one principally has acquired dominance in Western literature. It symbolizes Christian happiness or heaven, that is, knowing and loving God in the beatific vision. This symbolism received its most powerful definitive expression in the *Paradiso* of Dante; it can be seen in a contemporary work that is an acknowledged masterpiece, T. S. Eliot's *Four Quartets*, where the closing line of the last section, "Little Gidding," reads: "And the fire and the rose are one." Williams has taken this idea of happiness for his play: the rose represents wedded love; it appears on Serafina's breast as a sign that this love has produced its fruit, which she feels stirring in her womb. In fact, she calls the fruit of her love with Rosario (another variation of the word), Rosa. The elements of both love and happiness are implicated: love as cause, happiness as effect. But within the total meaning of the play, the love that dominates and ultimately triumphs is a carnal love productive of a carnal pleasure. This last is important, for while the pleasure concomitant with conjugal intercourse is divinely ordained and a positive good, Williams has made it the paramount aspect of human relations. Beyond this, he has even debased it, for Serafina's lament, "Io sono animale," prevades much of the play: when she is deprived of the "love together every night of the week" by the death of Rosario, she descends to the level of the animal, and this is visually imaged in her lack of care for appearance.

The tattoo signifies the image of God, that is, man himself. This is merely an adaptation, required by the circumstances of the play, of the reality that man can and does participate in the divine life. For, as S. Thomas indicates, man is most perfectly the image of God, when he is actually knowing and loving God. The tattoo appears when new life is conceived; it is a permanent "attribute" of Rosario, who is the active principle in begetting; it is purposely usurped by Alvaro, as a guarantee of his being allowed to share Serafina's bed. In this last case it takes on the aspect of "grace," the divine gift by which man is received into the supernatural domestic life of the Trinity. And it is most interesting that Alvaro shows the tattoo to Serafina



just before the "supper," another constant symbol in Christian tradition of happiness with God, as is evident in the parables of Our Lord.

The next symbolic element in *The Rose Tattoo* is made up of three things, and it is essentially a reflection of the sacramental rite which stands at the center of Christianity: it is the Mass. The three elements are *wine*, *tears*, and the *supper*, or at least the references to the last. The whole scene (Act II, Scene 1) is an extraordinary secularist representation of the Eucharistic sacrifice. It is in this scene particularly that the constant preoccupation of all serious twentieth century literature, the companion-compassion-union motif, is clearly indicated. The truck-driver Alvaro has been beaten in a fight and he flees into Serafina's house to weep—not only because of the pain he suffers, but also because the report of the fight to his employer may cost him his job. Williams gives an important stage direction regarding Serafina's attitude towards Alvaro at this moment: "We must understand her profound unconscious response to this sudden contact with distress as acute as her own." A quality of animal pity is not lacking from this response, but there can be no doubt that the element of compassion is what Williams intends to convey. In the Christian mystery this is precisely the aspect of communal participation in the Mass as sacrificial. I do not think that the symbolic reference to the mixing of water with wine in the Mass—which signifies the Christian's participation in the "clean oblation" which Christ offered to the Father—can be mistaken. In the play it is reflected in the weeping, both that of Serafina and of Alvaro, which precedes the drinking of the wine. It is also expressed in the awkward handling of the ice which should chill the wine. During the emotional confusion which accompanies this episode, the two characters end up by putting the ice *in* the wine, rather than using it to chill the bottle, as if the coldness of the loveless world—to which Alvaro refers later—will be thawed in the ruby flame of the wine of compassionate understanding. T. S. Eliot uses the same sort of symbolism in *The Cocktail Party*, when at the end of the second act after the three troubled characters have "confessed" to the "priest-psychiatrist," there is a champagne toast "To the Guardians." There is a kind of mutual confession that precedes the wine-drinking in *The Rose Tattoo* also. Moreover, the wine is spilled during this scene, and this is a hint of the idea of sacrificial "libation."

Beyond this sacrificial element of the Mass, the drinking of the wine together is the sacramental aspect of the Christian rite, the faithful's participation in the Last Supper. During the Mass at the consecration of the wine, Christ says through His priests: "This is the chalice



of My Blood of the new and eternal testament, the mystery of Faith; which shall be shed for you and for many unto the remission of sins." S. Thomas, in discussing the meaning of this statement, writes that by the words "the new and eternal testament" is signified the primary and principle power operating in the Sacrament through the shedding of Christ's Blood, namely, the ordination of man to the attainment of eternal life, of happiness (S.T., III, q. 78, a. 3). And he cites S. Paul to this effect: "... brethren, we are free to enter the Holies in virtue of the Blood of Christ, a new and living way which He inaugurated for us through the veil (that is, His Flesh) . . ." I think that there can be no doubt that in *The Rose Tattoo*, the partaking of the wine is an inauguration into the way of the flesh, but most certainly not in the way that S. Paul meant in this quotation from *Hebrews* (10:19). S. Paul writes "through the veil;" I have written "into the way of the flesh." The change in preposition is of great significance.

The drinking of the wine also objectifies the companion motif. The whole scene is filled with references to the attempt to fill the empty cup of human loneliness: "You are simpatica, molto;" "Love and affection in a world that is lonely—and cold!" The term "companion" is an extension of the original Latin *cum* (with) and *panis* (bread)—the breaking of bread together. The natural sign of human friendship is therein contained, and the connection with the Eucharist is obvious, since in Communion we break the Bread of the Lord. In fact, one of the effects of the reception of the Eucharist, as S. Thomas points out (S.T., III, q. 79, a. 1), is the union in charity of all the members of the Mystical Body. Thus, in the whole scene central elements of the Mass are represented symbolically, even though the symbols have been twisted. We might notice also the fact that the idea of compassion, of suffering with another, is brought down to the actual physical level; for beyond Serafina's being "simpatica, molto," there is the incident in which she draws blood from her own finger, when she pricks it with the needle.

The portrayal of the priest, Father de Leo, in *The Rose Tattoo* is something that should be noted as a graphic representation of the reason (false though it is) why the Christian symbols in the play have been separated from Christianity. He is the official representative of the Church, and as such, when he implicitly breaks the seal of confession, his untrustworthiness is transferred to the Church herself. Thus is organized Christianity pictured as being untrustworthy. Moreover, when Serafina really begins to act like the animal Father de Leo accuses her of being, he is saved from her vulgar importunities by

the community of women, the virtuous souls who lead him away "with comforting murmurs." But note that the virtuous women are the uncharitable ones, the unloving, those who lack Serafina's "simpat-ica, molto." This is the kind of portrayal of virtue which freezes the blood of the reader of Mauriac's *La Parisienne*.

There is a further definition, however, of these women in the closing scenes of the play that is even more debasing of the Christian community. It is this band of women at the end of the play, who snatch up the rose-colored shirt and pass it along among themselves until it reaches the top of the hill. What this signifies for the Christian is profoundly disturbing, for in this short scene the whole of Catholicism is pictured as a sort of vicarious sexualism. Because the Christian moral code demands restraint in the matter of sex, and because, in Williams' limited understanding, sex is the basic happiness in human life and the source of value in that life, the Christian community must supply for its inhibitions and repressions by passing along the choice tidbits of sexual gossip which the rose-colored shirt symbolizes. This is Williams' portrait of the righteous (in the hard biographic Puritan meaning of that word) who take it upon themselves to laugh scornfully at the excommunicated one (that is, emancipated)—the member of the family who flees the shackles of the moral code. This same view of Catholicism as vicarious sexualism characterizes James Cozzens' *By Love Possessed*, especially in the scenes between Arthur Winner and Mrs. Polly Pratt. The one major difference is that Williams is essentially a lyric poet, and thus he is more subtle in his representation of a falsehood that has done irreparable harm to the Church. One cannot blame Williams too much for this limited understanding, however; writers like Greene and Mauriac, the Catholics, present essentially the same view, although they are never quite so blatant about it.

We come now to Alvaro himself, the man of virility with the visage of a clown. The *clown* has a noble heritage in Christian art; perhaps this symbol begins with the mocking of Christ or with S. Paul's boast: "We are fools for Christ's sake." But Williams has, as with the other symbols of the play, made a devastating innovation. Man, for him, is a clown only in the truly human aspects of his being. He is perfect in body, and thus possesses perfectly the instrument by which he can attain the "ultimate" in human happiness, sexual union. This dichotomy between the perfection of body and foolish inadequacy of mind and will is directly connected with the question of the tattoo as image and grace. Man is most human, most perfect, most completely the image of God, when he is knowing and loving God. But

for Tennessee Williams the faculties which have been endowed with the capacity for such lofty operations are the very faculties in which man is a clown.

Further, the condition of entrance into the Kingdom, into happiness, is the possession of grace. The clown in *The Rose Tattoo* has himself "clothed" in the sign of the rose, which sign, he thinks, will insure his entrance into the happiness of possessing Serafina's body. Williams sees the connection between the marking with a sign of destiny and that destiny itself; the sign, however, is effective only on that level which Williams conceives of as being the ultimate in human values.

*The Rose Tattoo* reverts once again to the aberrations of the Old Testament times, when the Hebrew prophets thundered denunciations against the "high-places," those centers of pathetic idolatry where sacred prostitution clutched the bodies of pagans, so that they became impotent in the love that is truly divine. There are many things implied in the clown symbolism, but I think that a real sense of the difference between the Christian use of that symbolism and that which Tennessee Williams presents in this play can be seen best by comparing the play with the clown motif in the paintings of Georges Rouault. This great artist was concerned with many of the same problems that are reflected in the Williams' play, but the difference is profound, and I might add that the order, divinely established in the universe, is never upset in the Rouault works.

There are many other aspects of *The Rose Tattoo* which deserve serious theological inquiry, especially the character of the sailor, Jack Hunter, who is a remarkable "Christ-figure," although this symbolism is more deeply hidden than the obvious portrait of the corporal in William Faulkner's *A Fable*. To this should be added an investigation of the very first scene of the play, as it establishes in its essential features the whole symbolic value and tonality of the work. But what has been indicated in this essay, I think, clearly highlights the theological dimensions of Tennessee Williams' artistic preoccupation. And it is important to remark, despite the repetition, that Williams is only one example of attitudes and tendencies that pervade the whole of serious modern literature. For this reason I should recommend a close study of R. W. B. Lewis' *The Picaresque Saint* for one who wishes to see how the companion-compassion-union theme dominates the work of such writers as Alberto Moravia, Albert Camus, Ignazio Silone, William Faulkner, Graham Greene and André Malraux. There are, of course, more writers involved in the same thematic material, but the above list is certainly representative of modern literature.

Thus, it can be said with some assurance, that because the artist is necessarily dependent upon the age in which he lives and because his finished work is an intense reflection of the vital aspects of his own generation, the artistic productions of the twentieth century have an intimate connection with the needs of modern man. Further, it should be added that the companion-compassion-union theme is, in reality, a pale substitution for the doctrine of the Mystical Body of Christ. In the Mystical Body we find true companionship, for vital membership in that Body requires the possession of sanctifying grace, which makes us brothers of Jesus Christ and adopted sons of His heavenly Father. There is in this Mystical Reality true compassion, for it is here alone that suffering discovers the only value it possesses. As S. Paul said: "... what is lacking of the sufferings of Christ, I fill up in my flesh for His Body, which is the Church" (*Colos.*, 1:24). And finally, it is only in the Mystical Body of Christ that true and lasting union is achieved, union with God and union with our fellow men, for it is only here that man, quite literally, partakes of the Bread of Union.

There is a frightening darkness in the world today; one by one the sinfulness of man has snuffed out the lights of human values. But it is a darkness that *reminds us of the light*, to use the beautiful words of the prayer that closes T. S. Eliot's hymn to the Church, *Choruses from "The Rock."* These secular yearnings for companionship, compassion and union, of course, are not effective yearnings for the Mystical Body; no pagan desired the Most Holy Trinity, for the simple reason that he knew nothing about It. Yet it remains true that these expressions of longing for a spiritual homeland do indicate to use the needs of contemporary society. And we do know that because the motive of the Incarnation was human need, and because God always provides a remedy for human need in any particular period of history, the doctrine of the Mystical Body of Christ is the divine response to the questions being asked in our society today, no matter how vague these questions may be in the consciousness of modern man.

Perhaps it would be well to conclude our discussion with the title of Christopher Fry's latest play, his "winter comedy," *The Dark Is Light Enough*. In this context we do not refer to the darkness that "reminds us of the light," but to the darkness of Faith. Once our contemporaries give their assent by Faith to the truths revealed to mankind by Jesus Christ, they will discover that Fry's title has profound meaning for them. For in the obscurity of a living Faith, *The Dark Is Light Enough*.

—Marcellus M. Coskren, O.P.

## MENTAL PRAYER: EITHER/OR

**“W**ITHOUT MENTAL PRAYER one becomes either a brute or a demon.” In these few words the great Teresa of Avila has summed up the dignity and necessity of mental prayer. And she does not speak in mystical hyperbole: these words are a penetrating insight of the reality, the facts. Either a man prays or he betrays his very nature.

A brute or a demon. Let us consider these two possibilities. Of all animals perhaps a cat would serve best as an illustration: a black alley cat on the prowl. Its whole life is ordered to a gratification of sense. Constantly in search of this gratification, its explorations are limited to the dreary world of the gutter: a self-enclosed world, where a scrap of discarded fish supplies for a banquet; a world of conflict, where existence itself is endangered in spawning other lives as dreary as its own. Yet this inhuman limitation does not bother the cat, for in all this the cat operates according to its nature. But is this a life for man? No, you will say; and yet St. Teresa gives this life as one alternative if man does not pray.

The other choice is the demon's life and this, by far, is the more frightening of the two. A demon is an angelic creature whose nature far exceeds that of man; an intelligent being with a greater capacity for knowledge than all of God's creatures. But a being who has frustrated the very reason of his existence. The cat at least pursues its limited sphere of action in accord with the inner principles of its nature; the demon is chained eternally to the scraping existence of torture and self-hatred. Once captured by his God-given splendor and having chosen himself above all things, even above his Creator, he sits forever contemplating his twisted visage in the love-less, ice-encrusted cliffs of Hell. Even the animals are able to look beyond themselves for gratification; the demon is left to himself in more and more unendurable isolation.

And these are the alternatives open to man if he does not practice mental prayer—if he does not live a truly human life. Of all God's creatures man and man alone is so made that he

shares the animality of the brutes and the intelligence of the angel. So delicately have these two extremes been united to form man's unique nature that to veer to left or right is to descend to the suffocating depths of animal sensuality or to the airless heights of intellectual pride. Brute or demon: without mental prayer, there are no other possibilities!

That St. Teresa wrote with a superhuman wisdom concerning man and mental prayer becomes clear when we consider what man really is, and the nature of mental prayer.

What makes man to be man, and thus different from every other being, is his soul; this is not to say that man is a soul imprisoned in a body, for in man matter and spirit are so perfectly united that they form one being, neither body nor soul, but man. Yet it is because of the spiritual nature of man's soul that he is able to rise above sense knowledge and appetite to the level of thought and volition. Because man can think and will, because he can see beneath the sensible, choose his own goals and determine how to go about attaining those goals, man dominates material reality. The psalmist describes this dominion when he says: "And thou hast made him a little less than the Angels, thou hast crowned him with glory and honor; thou hast given him power over the works of thy hands, thou hast placed all things under his feet: all sheep and oxen, even the beasts of the field, the birds of the air and the fish of the sea: whatever moves on the paths of the seas" (*Ps.* 8:6-9). The marvel of man is that while depending upon his body for contact with the earthly reality which surrounds him, he can live according to the dictates of his reason, his noblest faculty, and he need not be a slave to the whims of lower appetites. He is indeed something awesome. There is no end to what man can know; there is no limit to his love; and it is in knowing and loving that man attains his perfection. When his animal passions are under control of reason, when reality is faced as it is, then man lives a truly human life.

But is this the whole picture? A consideration of man according to the principles of his created nature shows him to be something great and magnificent; but to consider man as he should be according to the plans which God envisioned when He made him is breathtaking. For here we have more than a thinking animal; here is the very image of the Triune God, a being which mirrors the perfection of Divinity Itself in its very structure. "Let us make man to our Image and likeness" (*Gen.*, 1, 26). It is precisely because he can know and love that man is the only

material being made to the image of the Godhead; not merely a reflection of one or other of the Divine Perfections, man is the looking-glass of the Infinite.

What does this mean for us? Put simply, it means that God has placed in us a likeness of His own interior life, the life of knowledge and love which is the Trinity. The Father in knowing Himself speaks eternally the Word Who is His Son; the mutual knowledge of Father and Son erupts with splendor into an Eternal Love, the very Spirit of Love Itself. This is the Essence of the living God: in knowing Himself God must speak the Word; and because this Word is God, Infinitely Good and Perfect, Eternal Love is the Person Who embraces the Infinite Knower and the Infinite Known.

Since he has the capability to know and love, the static image of Divine Activity is present in every man. But it is in the dynamic state of actually knowing and loving that the image is perfected. And because any image is more perfect as it more closely resembles the original, it is in the knowing and loving of What God knows and loves, i.e., Himself, that we bring to perfection the divine image implanted in our nature.

This likeness of God in our souls wrought in the very act of creation, thanks to the generosity of God's Infinite Love, is in the present economy of salvation raised to an even more brilliant and striking perfection. For by sanctifying grace man not only is the image of the Divine, he shares in the Divine Life Itself. Lifted far above his own proper capacities, man can now hope to share eternally in God's very knowing and loving. From all eternity it has been the Divine plan that the destiny of man would exceed his already magnificent nature; for man has been called to share *intimately* in the Family Life of God. Moreover, with the free gift of grace, the virtues of Faith, Hope and Love are also given; these enable our intellects and wills to delve into the mysteries for which they were created. This is the ultimate perfection of the image within us, knowing God in the light of supernatural Faith, loving Him with His own Love, Charity, and being sustained in this Faith and Love by the Hope of sharing this divine Life for eternity.

Thus, with an understanding of the perfection to which man has been ordained, the role of mental prayer becomes evident. For "Mental prayer is nothing else than an intimate friendship, a frequent heart-to-heart conversation with Him Whom we know loves us" (St. Teresa, *Life*, viii). It is as simple as that; it is



speaking to God in the darkness of Faith, loving Him with His own love. Mental prayer is the dynamic aspect of our being, the divine image in action in our souls.

When a man realizes by Faith that God loves him, he is impelled to return love, and the expression of this love is mental prayer. To consider our helplessness, our nature wounded by sin, and to draw forth a cry of Hope in the goodness of God—this is prayer. To talk with God about ourselves, to tell him about our studies, our families, our problems; to speak about these things in the assurance of Faith—this is prayer. To talk with Him about His Divine Son, Our Lord Jesus Christ—this is prayer. How often we go in search of a friend to share the joyous news of success or to unload the sadness of failure. Yet, united in that friendship which is Charity, the love of God, we are sure that He is interested just as our friends are interested, and even more so. To become intimate with God, to expose willingly our hearts to Him—this is Mental prayer.

St. Thomas Aquinas tells us that "prayer properly denotes the ascent to God" (*Summa Theol.*, II-II, q. 83, a. 17, ad 2). And in the same place he teaches us that "the person who prays should approach God to Whom he prays: this is signified in the word prayer, because prayer is the raising up of one's mind to God."

Of course, conversation with God can be either about ourselves or about Himself. When we consider the Goodness and the Love of God, we cannot help but express our affection for Him. But because man is literally dazzled and blinded by the lofty perfections of the Divine, God became man, and now *man can talk to Man*. From the moment of the Incarnation, our prayer, our considerations, our friendly discussions find their most natural expression is speaking with Christ. In his brilliant treatise on prayer St. Thomas makes this most clear when he tells us: "Such is the weakness of the human mind that it needs a guiding hand, not only to knowledge, but also to love of Divine things by means of certain sensible objects known to us. Chief among these is the humanity of Christ . . . those things which regard Christ's humanity are the chief incentives to devotion," for they lead us to divinity itself with a gentle guidance (*Summa Theol.*, II-II, q. 82, a. 3, ad 2). To talk with Christ is the essence of mental prayer. The more we talk with Him, the more we will love Him; and the more we grow in love, the more we grow in knowledge. Mental prayer embraces us in a circle, an ever widening circle of total happiness.



But why Christ in mental prayer? Why must our knowledge and love be directed to Him? The answer to this, as St. Thomas indicates is a divine response to our weakness. The Son of God Himself assumed human flesh, becoming true man, yet forsaking nothing of Divinity so that He might show us how to become more like God. "God was made man, that man might be made God" (St. Augustine, *de Temp.*, xiii). The Sacred Humanity of Jesus Christ is the bridge spanning the chasm between human nature and divinity; no man can cross to the Infinite God except by this bridge.

Christ is the perfect and eternal Image of the Father; He and He alone can show us the Way to the Father. He told us, "I am the Way" (*John*, 14:6), and He never spoke without profound depths of meaning. There is no other way to God for us; and so in mental prayer we must go to Christ. We have to ask Him to show us the way and it is from Him that we will learn how to make perfect the image of God within ourselves. We must talk with Christ—this is mental prayer.

Obviously, then, prayer is not a mere examination of conscience, an analyses of our faults and virtues. All this is certainly necessary if we are to imitate Christ. But Christ is our Friend. He loves us and because He loves us, He enjoys our company. He is interested in our failings and He wants us to tell Him all about them. But we are more than a tally sheet of failings, and Christ is interested in *every* detail of our lives. All the things that come up in the course of a conversation with friends should also be brought up in conversation with Him Who loves us more than any other friend we have. And as we grow accustomed to speaking with Him, we will find that He will tell us more about Himself. And this is the important thing, *to learn about Christ*. That is why we must not harp on our own failings constantly. After all, He knows all about them; He died to save us from them.

We must always remember, moreover, that we can only reach Christ by Faith; by Faith we know that it is only united to Him that we can become like Him. And we can become like Him only if we know about Him. Thus we must let Him tell us about Himself. By reading the Gospels, we do get the bare outlines of the life of Christ on earth, but it is in prayerful consideration of His life that Charity will enflame us and lead us constantly to a livelier faith, a deeper knowledge. We know that Christ still loves us—we have daily proof of it in the Eucharist—and by considering this love we grow in love for Him and we will thank him, tell

Him how sorry we are that He had to suffer for us, ask Him for the helps we need to become like Him. To speak to Christ in this manner—this is prayer.

But, again, conversation is a mutual affair. It is between two persons, between Christ and the soul. If we speak to Christ, He will speak to us. He always speaks to us and we can know what He says by Faith. The sword of Faith, when it is made sharper by the heat of love, cuts through the knotted threads of every event in our lives. That is why it should be easy to talk to Him about the ordinary happenings of our daily life. In these events He has been speaking to us, giving us opportunities of coming closer to Him. Sickness, weariness, even the death of those we love; success in school, social events, the love of our friends; in all the rainbow variety of our lives Jesus is speaking to us, helping us to share in some way in His own life. And we should want to respond to Him. This then is the perfection to which we tend, union with Christ through loving conversation with Him, Who speaks to us and to Whom we speak in return.

Christ is Man and He knows that we cannot spend twenty-four hours a day on our knees. He knows that we must work, that we must take time to relax. It is only reasonable that He should know all these things: as God, He created us; as Man, He did all these things Himself. That is why He managed to get a few hours away from the crowds every so often, to rest. But in doing so, He also gave us an example, and taught us a very important lesson. He showed us that to pray is to rest. St. Augustine emphasizes our need for this kind of relaxation: "Our hearts are restless until they rest in Thee, O Lord." If we do not set time apart for a more or less formal period of conversation with Him, then we are open to the danger of forgetting the truly magnificent destiny to which we have been called. And what is far worse, we run the danger of living like the brute or the demon. We were made for greater things.

All that is left for us to discover is to learn how to relax with Him. Certainly if one is going to talk to a friend he does not prepare a formal speech. It is necessary, however, to have something to talk about. And there is so much to talk about with Christ. Perhaps a few minutes consideration of some event in His own life, His birth or death; or maybe about some trouble at home or in school or at work. If talking over these aspects of His and our lives does not come easily at first, then a few minutes in reading the Scriptures will provide material for a real conversa-

tion with Christ. We know that He wants us to talk with Him; He will not be slow in giving us food for conversation.

Moreover, words are not necessary, for in mental prayer we speak the language of love. In the beginning words may help. And on this point St. Thomas tells us that "the voice is used . . . in order to excite interior devotion, whereby the mind of the person praying is raised to God"; he goes on to say, however, that "if they [words] distract or in any way impede the mind we should abstain from using them" (*Summa Theol.*, II-II, q. 83, a. 12).

Our whole life is really a preparation for these few minutes each day in intimate conversation with the Friend Who loves us so much. That is why in these few minutes we should not dwell on ourselves in the sense of searching out our faults or trying to see what progress we have made in virtue each day. These things have their proper place. But we should face the fact that such investigation is an intellectual exercise. Christ wants our love, and once we have given this to Him, He will help us with the virtues. He told us: "Without Me you can do nothing" (*John*, 15: 5). We should be willing to accept this with all our hearts. And having accepted it, we leave the way open for Him to help us. Prayer will not stop us from trying to be virtuous; it will put us in contact with the source of all virtue. Our Lord wants us to come to Him, to walk with Him along the way. He will soon enough show us how to keep up the pace of holiness.

Of course it is quite possible and even probable that we will find it difficult to put out of our minds the activities of the outside world. Our imaginations are ever active and distractions will tempt us to put off our conversation till another time. This would be tragic. Even if we spend our few minutes only trying to talk to Christ, trying to express our love for Him, He will be satisfied, He will understand. All that He asks is that we try. And if we persevere Christ will overcome our distractions and even show us how to turn them into matter for prayer. He said: "I have conquered the world" (*John*, 16:33).

The importance of mental prayer can never be over-emphasized. It keeps us from the sense enclosed life of the cat; it protects us from the self-consuming pride of the demon. It is the one thing necessary; the image of God placed in us at creation is perfected thru mental prayer. And because Christ is the eternal Image of the Father, in becoming like Him we are perfecting His Image within ourselves. A dynamic union with Christ through

the exercise of the virtues of Faith, Hope and Charity is for us on earth the only way of maintaining our likeness to Him. Mental prayer, conversation with Christ, is the source of this union with Christ; it is by talking to Him that we will learn how we can live the life of man, of man who is meant to live the life of God.

St. Teresa was no fool. She spoke with the Wisdom of the Holy Spirit when she said: "Without mental prayer one becomes either a brute or a demon." But having seen what these words imply, we are prepared to understand the closing phrases of this sentence: "Give me the greatest sinner: if he makes only a quarter of an hour meditation every day, he will be converted; if he perseveres, he is sure of eternal happiness."

—James Linus Dolan, O.P.

## JOHN OF PARIS, ST. THOMAS AND THE MODERN STATE

### *An Exercise in Applied Thomism*

THERE HAS BEEN a marked interest of late in the philosophical ideas of the Dominican, John of Paris, or John Quidort, as he is now more commonly known. Quidort's notion of being, his doctrine on forms, his schema of human psychology, are being studied both for their own sake and as particularly interesting samplings of early Thomism. His political tract *Kingly Power and Papal Power*,<sup>1</sup> written at the height of the bitterly-fought controversy between Philip the Fair and Boniface VIII, has, however, been a perennial object of curiosity and controversy. Its merits and demerits are, in fact, still rather warmly argued.

We do not intend to linger over the meagre and often disputed details of Quidort's life. Let it suffice that he belonged to the first generation of Thomists (?1240-1306), being one of its most conspicuous representatives. He lived at St. Jacques, the famed Dominican priory at Paris; was made a Master in theology when he was at least in his fifties, and this but two years before his death. Those wishing to pick through the slim biographical details may consult with profit the Introduction to Jean—Pierre Muller, O.S.B.'s critical edition of Quidort's *Correctorium Corruptorii* "Circa" or Jean Leclercq, O.S.B.'s *Jean de Paris et L'Ecclesiologie du XIII<sup>e</sup> Siecle* (*passim*).<sup>2</sup>

We must, however, allude to two rather distressing events in his theological career. At least twice his reputation was darkened by charges of doctrinal error—the greatest tragedy that can befall a theologian. In 1284, when teaching the *Sentences* as a bachelor, six allegedly false propositions were delated to the Master General by auditors unknown to John. He will die at Bordeaux in 1306, suspended from all teaching activity—ironically enough, by a board of theologians headed by the theocrat Giles of Rome—and awaiting the Pope's final judgment of his eucharistic doctrine, which is today branded as akin to impanation. In the defense he penned, Quidort said his new theory

of the Real Presence came from dissatisfaction with current explanations, which did not seem to agree with the data of philosophy.

This rational temper is, with Quidort, both a personal trait and an indication of his sharing in the new Dominican tradition in theology. Those fascinated by the delicate, crucial problem of the interaction of reason with theology cannot but find interest in a tract which has for its acknowledged goal the apportioning of what is just to the realms of grace and nature, and this in the difficult, amorphous area that is called Church-State relations.

The youthful medievalist Gordon Leff, now a lecturer at Manchester University and a specialist in thirteenth and fourteenth-century thought, has strongly underlined the significance of this Dominican-initiated change in theological method. Though St. Albert as a thinker "is disappointing and muddled," he deserves credit as one who believed in scientific experiment, who first upheld, in unmistakable terms, the distinction between faith and reason, in general, and natural science and revealed truth, in particular. Even if his thought was largely Neoplatonic, and he leaned on Avicenna more than on any other philosopher, he began the revolutionary process of assimilating Aristotelian thought into the Christian scheme of things.<sup>3</sup>

The resolve to give reason and nature their due is one of the glories of the Dominican Order, but it has also been the source of much soul-searching and ideological tension in her theologians. Sometimes it has led to doctrinal aberrations. Beyond the rather indeterminable influence partisan motives had in shaping the tract, it seems a valid procedure to suggest that this rational (but not rationalistic) temper may have exercised considerable influence on Quidort's attitudes and conclusions.

*Kingly Power and Papal Power* is also important as an exercise in applied Thomism i.e. the prolongation of the Master's thought to solve problems not directly envisioned by him. Thomism's richness and flexibility is underscored, as well as the danger of misappropriation or of downright misrepresentation in this process of adaption. Quidort's fidelity to Thomistic doctrine has been challenged as recently as 1959 by a Gilson student, Marc F. Griesbach, now of Marquette University, in his article, "John of Paris as a Representative of Thomistic Philosophy."<sup>4</sup> In evaluating his critique the student of Quidort is driven to a closer study of St. Thomas himself, as considerable controversy exists about the "medieval" as against the Aristotelian elements in his political thought. Griesbach accepts, at least for purposes of discussion, the equivalent of Jean Riviere's thesis<sup>5</sup> that St. Thomas' Church-State ideas were strongly influenced by the theocratic tradition

of Hugh of Saint-Victor, John of Salisbury and Alexander of Hales. This is a view confidently challenged of recent date by the English Dominican, Thomas Gilby, in his two studies, *Between Community and Society: A Philosophy and Theology of the State and Principality and Polity: Aquinas and the Rise of State Theory in the West*.<sup>6</sup>

Also intimately connected with this question of fidelity to St. Thomas' teaching is Quidort's conformity with modern papal Church-State formulations and the tract's validity as a point of reference, if but general and remote, to the solution of present problems.

Again, *Kingly Power and Papal Power* is of immense curiosity not only for the theologian but also for the historian of ideas. Quidort had an important and not entirely felicitous part to play in the evolution of ecclesiology and in the origins of Conciliarism. For Quidort, it was an unconscious, quite unintended role.

It is also of profit to see how a medieval tract was pieced together by its author; to appreciate how a rampant plagiarism makes evaluation of this work, in isolation from its fellows, an automatic distortion. It must be a very thorough business, this detecting of unsuspected lines of intercommunication in medieval writings.

The Scripture exegete and the professional historian could be nothing but impressed by the way Quidort applies scientific norms and a realistic, common-sense attitude, in his interpretation of texts and events. And this in an age too often obsessed by the delights of allegory or the supposed sanctity of historical precedent.

Both Quidort's merits and the controversy that surrounds them suggest the need for an attempt, at least, to resolve these differences in judgment.

The first step in any attempt to answer the question, "Is Quidort's *Kingly Power and Papal Power* Thomistic?" must be to determine, as far as possible, the place of St. Thomas' own political thought in the development of Catholic Church-State doctrine. This will be the business of this first section. In another section, to be printed subsequently, the question of Quidort's fidelity to Thomistic principles will be directly taken up, as well as his applicability to modern Church-State problems.

The substitution of Christian Aristotelianism for Augustinianism, a process initiated by St. Albert, and carried to completion by St. Thomas, was to be of more than a little significance in the emergence of a clear-cut political science. Since from the Order's infancy its apologists, notably Moneta of Cremona, had defended the temporal realm against the Cathars who were a new breed of Manichees, the city-dwelling Dominicans found themselves particularly well disposed



to receive the teaching of the *Politics* with its lofty vision of the civil power's natural destiny to bring society to perfection. On the other hand, it was Augustinianism, not Aristotelianism, which helped to shape the thinking of the exponents of papal power, whether Popes, theologians or curialists. If the Stagirite's thought was resorted to, it was almost always as a component part, not as a determining principle. It is with Albert, Peter of Tarantaise and, above all, Thomas, that the natural origin and considerable prerogatives of the State found their most complete philosophical and theological expression. In St. Thomas we discover at last a Christian theologian who presents a coherent and fully developed natural-law theory of the State.

Aquinas traced the need for government, not to Original Sin, but to nature's inherent needs. In this more optimistic view, obedience to the rulers of this world, most formally considered, is not a punishment for sin, and political power is intended to encourage and assist the virtuous even more than to punish the vicious. Since natural in origin, temporal authority did not lose its autonomy, its competence over the temporal, with the dawn of Christianity. Though limited to temporal matters, the State has for its essential goal to foster civic virtue and preserve concord among the citizens. St. Thomas was the first clearly to distinguish between political prudence, or the concrete application of natural-law principles to contingent facts, and the science of ethics. Or, to express it more concisely, he was the first to distinguish civil law from moral law.

Were these new directions, so evident in St. Thomas' texts, due to the fact that the Nation-State was at last coming into its own? St. Thomas' own detached manner of approach to political phenomena, and the circumstance that the rise of self-conscious communities in Western Europe was coincidental with the introduction of the Aristotelian, classical concept of the State, makes it a difficult task, indeed, to say how much the contemporary scene shaped and orientated his teaching.

While few would deny that these natural-law principles are to be found in St. Thomas' political thought, the dispute centers about the balance he struck between Aristotelian and medieval elements. We shall now see, very briefly, what these medieval elements involved.

As general background, it is helpful to recall that in the preceding centuries, due to the relatively primitive condition of civil institutions, the temporal order often lacked the adequate cultural and social organs to discharge that function in the world that Aristotle and nature had assigned to it. Again, at the very time when there had not been a generally accepted natural-law theory of the State to protect,



at least theoretically, its fundamental rights from infringement, accidents of historical circumstance permitted the Pope to be as a lord to vassals, to be the arbiter of Europe's quarrels, to play a role that was often purely political. We should hardly be surprised if secular prerogatives, if not anathematized, were largely over-shadowed by the brilliance of the Petrine monarchy. The attempt to make these circumstantial trappings a needed part of the Pope's "fullness of power" began in earnest when the new Nation-States balked at being treated as though they were irresponsible minors. The problem was hardly simplified when the lay-lawyers, who were the architects of statecraft, urged the sovereign to a Byzantine-like interference in purely ecclesiastical questions.

It is in Innocent III (1198-1216) that we seem to find most perfectly realized the medieval ideal of the Pope as father and leader of Christendom. He saw the Empire as totally beholden to himself, but the other States only in certain particular cases. The justification for such intervention lies in the fact that the Pope can judge and censure any Christian whatsoever for his sins. The Pope is both teacher and ruler, a dual function symbolized by the Old Testament figure of Melchisedech, king of Salem and priest. While respecting *theologically* the distinction of the two powers, his interventions in all the affairs of Christendom, whether as its leader or as the judge of sin, stretched to its extreme consequences the subordination of the temporal to the spiritual.

With Innocent IV (1243-1254) we come closest to an official formulation of ecclesiastical absolutism. A former professor of Canon Law at Bologna, he showed himself expert in the precisely legal statement of papal prerogatives. In emphasizing the Pope's suzerainty over the Empire, he prepared the way for the extension of this servile relationship to all the rulers of Christendom, a step taken by the papo-caesarists. Again, Innocent so exalted the spiritual power as the supreme expression of the moral order, that it becomes the norm and foundation for the whole of the political order. The Pope becomes not merely the judge, but the very author of political authority. Innocent IV, unlike Innocent III, did not hesitate to draw on the theocratic expressions of Hugh of Saint-Victor and John of Salisbury.

It was Hugh of Saint-Victor who introduced the political supremacy of the spiritual power as a part of theology. In his *De sacramentis* Hugh had written,

As the spiritual life is more worthy than the terrestrial, and the soul than the body, so does the spiritual power excel the terrestrial . . . in honor and dignity. For the spiritual power has both to institute the

terrestrial power that it might exist, and to judge it, if it be not good. But it itself has first been instituted and, when it deviates, it can be judged by God alone.<sup>7</sup>

John of Paris was later to cite the first part of this text but, needless to say, without its embarrassing conclusion.<sup>8</sup>

When Hugh of Saint-Victor's (1110-1180) doctrine was echoed in John of Salisbury's *Policraticus*, and taken up without criticism by Alexander of Hales and Vincent of Beauvais, it seemed to be hardening into a theological tradition. What was St. Thomas' reaction to it?

In his *Commentary* on the Second Book of Peter Lombard's *Sentences*<sup>9</sup> St. Thomas seems to crystalize the sharp tension existing between Aristotelian thought and the theocratic tradition,

In reply to the fourth [we respond] that the spiritual and secular power are both derived from divine power; accordingly, the secular power is under the spiritual to the degree that God has placed it in subjection, sc. in those matters which bear on the souls salvation; and so in them the spiritual power is to be obeyed in preference to the secular. But in what relates to the civil good, the secular power is rather to be obeyed than the spiritual power, in accord with the text of St. Matthew XXII, 21, "Render to Caesar the things that are Caesar's." Unless, perchance, the secular power is also joined to the spiritual power, as [we have it] in the Pope, who holds the pinnacle of both powers, sc. the spiritual and secular, and this by the providence of Him Who is both priest and king, a priest forever, according to the order of Melchisedech, King of kings and Lord of lords, Whose power shall not be taken away, and Whose kingdom shall not decay unto endless ages. Amen.<sup>10</sup>

No commentator can afford to ignore this passage, and those who stress St. Thomas' moderation, his espousal of the Gelasian principle and Greek thought, often try to render it innocuous and of a piece with what he has held in other places, and, indeed, in the immediately preceding phrases, regarding the autonomy of the temporal power. Fr. Gilby seeks for implicit references to the historical situation: the Pope as Europe's arbiter according to human law, his suzerainty over Sicily, or "more probably [his] temporal suzerainty over the Patrimony of Peter and the States of the Church."<sup>11</sup> Against Fr. Gilby's interpretation it might be urged that the Pope is presented as occupying the pinnacle of both the temporal and spiritual orders precisely because Christ so disposed, and Christ is both priest and king. St. Thomas is talking about a principle: the competence of the State in the civil order. Then he emphatically places an exception to this principle which seems to mean that the Pope, according to Christ's will, is to be obeyed even in purely civil matters.

The explanation given by the Carlyles seems more likely. They find in this passage from his *Commentary on the Sentences* an unmis-

takable claim that the Pope holds the supreme authority in temporal as well as spiritual matters. They discern, however, in St. Thomas' later works, an implicit repudiation of this theocratic view. They would distinguish between St. Thomas in his normal or mature doctrine, and in his paradoxical or youthful moments. I also find helpful the suggestion made by Sabine in his *A History of Political Theory* (1950; rev.), that St. Thomas "was probably restrained by his Aristotelianism from developing the theological arguments used by extreme papalists who were less influenced by Aristotle."<sup>12</sup> Though Sabine does not have this troublesome text specifically in mind, it may very well be that we have here the neglected beginnings of theocratic ideas ever more completely checked by the dominant theme of Christian Aristotelianism.

Again, in the *Commentary on the Sentences*, this time in his discussion of marriage impediments, the Fourth Book, Distinction XXXVII, St. Thomas digresses to correct a statement attributed by Gratian to Nicholas I, that the Church has only the spiritual sword. Comments St. Thomas, "It has the spiritual [sword] only, with regard to execution, which is to be exercised by its own hand; but it also has the temporal by way of command: since it is to be unsheathed at its bidding, as Bernard says in the same place." Bonaventure, Peter of Tarantaise and Richard of Middleton placed the same distinction. Dom Leclercq's explanation seems forced, indeed, that St. Thomas *et al.* are talking about the distinction of the two swords exclusively as it relates to the punishment of adulterers. Since the distinction is found in that section of the commentary on the *Sentences* traditionally set aside for *textual* difficulties, or, as Bonaventure most clearly stated it, "Doubts about the letter of the Master's [text]," it is evident that their corrections of the Lombard must be viewed in a more general context.

Another text, *prima facie* disconcerting, but more easily explained is from Quodlibet XII.<sup>13</sup> Here St. Thomas refers to Christian kings as the Pope's vassals. It seems hard to find fault with Fr. Gilby's explanation that Thomas is probably using the word vassal in an untechnical sense and by way of contrast to the days of persecution.<sup>14</sup>

If it is questionable procedure to explain away the earlier texts from the *Commentary on the Sentences* by comparing them to later passages in the *Summa*, it seems equally indefensible to project this earlier thought, and no one is certain of its exact intent, to color everything St. Thomas ever wrote on Church-State relations.

Jean Riviere, for example, while admitting that nowhere in the *Summa* do we see repeated St. Thomas' earlier statement that the

Pope "holds the pinnacle of both powers," yet, finds it highly significant that St. Thomas sets it down as a principle "that the secular power is subject to the spiritual as the soul to the body."<sup>15</sup> This, it will be recalled, is how Hugh of Saint-Victor began his proof that the spiritual power institutes and judges the temporal. Taken in actual context, however,<sup>16</sup> we find that St. Thomas is quoting Gregory Nazianzenus, not Hugh. His own conclusion is that prelates may intervene in temporal matters insofar as the secular power is subject to the spiritual or in those things "which are entrusted to it by the secular power."

In St. Thomas' discussion of the deposition of heretical rulers or of freeing Christians from submission to non-believers, Riviere admits that we seem to have nothing more than an application of the indirect power. In the case of an heretical prince, his *human* right to rule is removed only by the Pope's sentence, and this because great harm would come to the faithful, as happened under Julian, and because it brings about a total separation from God. St. Thomas does not mention "the other faults" similar to heresy, for which the prince might be deposed.<sup>17</sup> What of infidel rulers? "The divine right which is from grace, does not remove a human right, which is from natural reason." But, again, for the sake of the faith, the subjects of such a ruler may be absolved by the Pope's sentence.<sup>18</sup>

Riviere insists, however, that while it is true that such accidental interventions by reason of sin are indirect in nature, St. Thomas gives to the Church a *normal* supremacy which it possesses by reason of the excellence of its end. In his *On Princely Government* (*De Regimine Principum*), Chapter XIV, he had written, "... and especially supremacy is committed to the High Priest, Peter's successor and Christ's Vicar, the Roman Pontiff; to him all kings in Christendom should be subject, as to the Lord Jesus Christ Himself."

While we would agree with Riviere (and Griesbach) that the excerpt from the *Commentary on the Sentences* predicates full temporal power of the Pope, it is far less obvious that the above text from *On Princely Government* gives the Pope authority over "all secular rulers."<sup>19</sup> In his *Commentary on the Sentences* St. Thomas had signaled an important exception with the words "unless, perchance" (*nisi forte*). It is as though St. Thomas had raised a warning finger. In the *On Princely Government* the phrase "and especially" (*et praecipue*) is hardly a warning that a crucial qualification is to follow. Again, one has here, as against the *Sentences*, fourteen other chapters as a clarifying context, in a treatise intended for one actually ruling in Christendom. It is also very important that while the *Com-*

mentary on the *Sentences* comes very early in his theological career, the *On Princely Government* probably came ten years later.

In the very sentence preceding this reference to the Pope, St. Thomas had indicated that the spiritual kingdom was entrusted to priests for the specific purpose that temporal affairs might be *distinct* from those that are spiritual. The sentence that follows is also important, "For those who are concerned with the subordinate ends of life must be subject to him who is concerned with the supreme end and be directed by his command." The following chapter (XV), "How to attain the aim of a good life in the political community" also sheds essential light on St. Thomas' intent.

But, as we have said, he who has care for supreme ends must have precedence over those who are taken up with ends subordinate to these ends, and must direct them by his authority; it follows, then, that a king, even if subject to that power and authority, must yet preside over all human activities, and direct them in virtue of his own power and authority.

How is the spiritual power, especially the Pope, to guide kings? "A king . . . being instructed in the divine law [by priests] must occupy himself particularly with ordering the multitude subject to him to the virtuous life."

We must not be too ready to interpret the Pope's royal priesthood, as explained in the *On Princely Government*, I, 14, in a hierocratic sense. Not only the surrounding context, but the very citation itself, should make us cautious. In his "La realeza de Jesucristo en las obras de Santo Tomas," an article that appeared in the *Ciencia Tomista* in 1940,<sup>20</sup> Dom Leclercq found that the Angelic Doctor's fundament for Christ's royalty is His Incarnation and work of Redemption. It is a celestial royalty. Thus, those who are baptized receive a royal and priestly dignity.<sup>21</sup> In the *On Princely Government*, I, 9, St. Thomas had previously explained that all will be kings and will reign with Christ, as the members with the head. In the Third Part of the *Summa*<sup>22</sup> St. Thomas cites St. Ambrose to the effect that Christ reigned not with any secular honor, for his kingdom was not of this world. Leclercq concludes that in St. Thomas' Christological terms, king is one of the notes contained in the concept of Christ as head (*caput*). Since St. Thomas did not devote so much as an article to Christ's royalty, comparing his scattered references is the only way open to us to interpret his doctrine correctly.

Though Dom Leclercq seems almost glib in the way he places the perhaps hierocratic text from *In II Sent.* in an innocuous setting, his principles as applied to *On Princely Government*, I, XIV, seem

quite valid. Chapter XV of this same work, in its emphasis on the Church as keeper of the divine law, seems to be striking confirmation of this.

Against Riviere, I do not see why St. Thomas' allowance that a ruler may be deposed by reason of sin may not be placed *under* the general principle that the Pope oversees the temporal order in all that looks to the last end. Torquemada's use of this guiding norm as the constant point of reference for his Thomistic Church-State doctrine, as we see it developed in his *Summa de Ecclesia*<sup>23</sup> (1489) appears to be a truer insight. So, for Torquemada, correction or deposition of the temporal ruler is viewed as an application of the higher principle, precisely as the circumstances require it.

It is well worth noting, for an accurate appreciation of Aquinas' political thought, that *all* the texts adduced by some to show that he was at core medieval, even hierocratic, are *static* principles i.e. he never explains them by way of concrete application. Where actual cases are taken up e.g. deposition of an heretical prince, we always find the equivalent of a doctrine of indirect power at work.

Again, we believe that the following text from St. Thomas' discussion of fasting as a precept<sup>24</sup> is very indicative of his idea of the Christian State's true function,

... as it concerns secular princes to enact legal statutes determinative of the natural law, in all that regards the common welfare in secular affairs; so also it concerns ecclesiastical prelates to command what regards the common welfare of the faithful in spiritual goods.

Admittedly, St. Thomas' political thought is sometimes far from easy to interpret. Speculative in approach, he is more concerned with abstract values than their realization in the existential order. Reticent in the face of delicate conflicts of interest, he manifests a measured, long-pondered, consideration of divergent interests and authorities. But unmistakably, there is at work a generous, open approach to lay values, an attitude that is at once Aristotelian and personal. If there are but three or four texts from the entire span of St. Thomas' writings which may be pointed to with even superficial plausibility as having a medieval flavor, then surely it is the non-medieval elements in his political doctrine which ought to be emphasized.

—Paul W. Seaver, O.P.

<sup>1</sup> Though it has never been translated, we shall call the tract by Philip Hughes' title, rather than by its Latin original *De Potestate Regia et Papali*.

<sup>2</sup> Muller, *Studia Anselmiana*, 12-13, Herder, Rome, 1941; Leclercq, *Libraire Philosophique*, J. Vrin, Paris, 1942, with a critical edition of Quidort's tract.

<sup>3</sup> *Medieval Thought from St. Augustine to Ockham*, Pelican (Penguin) Books, 1958, pp. 207-211.

<sup>4</sup> From *An Etienne Gilson Tribute*, Milwaukee, Marquette Univ. Press, 1959, pp. 31-51.

<sup>5</sup> Jean Riviere, *Le Probleme de L'Eglise et de L'Etat au Temps de Philippe Le Bel*, Louvain and Paris, 1926; pp. 48-51.

<sup>6</sup> *Between Community and Society*, 1953; *Principality and Polity*, 1958, London, Longmans.

<sup>7</sup> II, pars II, c. 4.

<sup>8</sup> Quidort, p. 184 from Leclercq's critical edition.

<sup>9</sup> d. 44, q. 3, a. 4, ad 4<sup>um</sup>.

<sup>10</sup> A handy collection of St. Thomas' texts with both the Latin originals and an English translation, may be found in *Aquinas: Selected Political Writings*, trans. by J. G. Dawson; Oxford, Basil Blackwell, 1948. Dawson was used as a point of reference for the translations in this article.

<sup>11</sup> *Between Community and Society*, pp. 53, 4.

<sup>12</sup> Sabine, New York, Henry Holt, pp. 247-257.

<sup>13</sup> *Quodlibet* XII, xiii, 19, ad 2.

<sup>14</sup> *Principality and Polity*, p. 153.

<sup>15</sup> Riviere, pp. 48-51.

<sup>16</sup> II-II, q. 60, a. 6, ad 3<sup>um</sup>.

<sup>17</sup> II-II, q. 12, a. 2.

<sup>18</sup> II-II, q. 10, a. 10.

<sup>19</sup> Griesbach, p. 46.

<sup>20</sup> pp. 144-156.

<sup>21</sup> *In IV Sent.*, d. 7, q. 3, a. 3, ad sol. II.

<sup>22</sup> III, q. 31, a. 2, ad 3<sup>um</sup>.

<sup>23</sup> I. II, cc. 113-116.

<sup>24</sup> II-II, q. 147, a. 3.

Medieval descriptions of Christ's royalty have been an object of continued study by Dom Leclercq. The interested reader may consult his recent *L'Idee de la Royaute du Christ au Moyen Age (Unam Sanctam, No. 32)*, Paris, Editions du Cerf, 1959.



## THE LITURGY: A SCHOOL OF FAITH

THE LITURGICAL MOVEMENT has been increasing in momentum during the past half century, but a new impetus came to it on September 3, 1958 when the Sacred Congregation of Rites issued the Instruction, *Sacred Music and Liturgy*. This Instruction recalled the liturgical pronouncements of St. Pius X, Pius XI, and Pius XII, and provided the parish priest with a practical norm for putting the teaching of these popes into practice. It imposed an obligation on pastors to establish a program which will lead the faithful towards intelligent participation in the liturgy.

Unless we understand the reasons for this insistence on intelligent participation, the liturgical movement will mean no more in our lives than a blind coining of new slogans and a sudden burst of enthusiasm in keeping with a new fad. The liturgical movement is a God-sent answer to the needs of the members of the Mystical Body of Christ, who depend for their spiritual existence on the truth of Christ and on the graces which flow from Him, giving them life and uniting them to one another and to their Head. Christ promised, "If I be lifted up from the earth, I will draw all to myself" (*John*, 12:32); He draws men to Him especially in the liturgy. "The liturgy is the public worship of the whole Mystical Body of Jesus Christ, Head and members" (*Mediator Dei*). Hence in the Sacrifice of the altar the members of Christ's Mystical Body are nailed to the Cross with Him and the grace and truth which flow from the Head to the members in the liturgy reproduce the image of the Divine Redeemer in our hearts. In accord with these truths about the needs of the Mystical Body, Pius XII visualized the liturgical movement as "a sign . . . of the movement of the Holy Ghost in the Church, to draw men more closely to the mysteries of the faith and the riches of graces which flow from the active participation of the faithful in the liturgical life."

Let us consider the liturgy as a two way street that goes God-ward and returns man-ward. God-ward—it is worship, the



action of the Mystical Body, Head and members, united in prayer and sacrifice. Man-ward—it is the sanctification of the members by the grace of the sacraments and the truths of faith. Besides sending man's thoughts and affections to God, the liturgy also brings the riches of Christ's grace and revelation to men. Thus Pope St. Pius X taught that "the active participation in the public and solemn prayer of the Church is the primary source and font of the Christian spirit."

That the Church uses the liturgy to communicate the grace of Christ is well known to all of us, but not everyone is as aware of the role of the liturgy in communicating the truth of Christ. It will profit us to stop for a moment and reflect on this latter aspect of the liturgy, which, though secondary, is intimately bound up with the former. If the liturgy is the Church's school of faith it is for us to recognize the divinely revealed truths taught there, to give them whole-hearted consent and to translate them into values for everyday life. From the reflections that follow it will also become clear why the Instruction of the Holy See puts so much emphasis on intelligent participation.

The apostles and their successors, the bishops, are the official teachers of the Church, appointed and commissioned by Christ to teach all nations. "He that heareth you, heareth Me" (*Luke*, 10:16). The Hierarchy does not hide these truths of Christ in books to be stored on dusty shelves, but from Scripture and Tradition it draws the great mysteries of the faith, especially the Trinity, the Incarnation, and the Redemption, and makes them live again in the liturgy. Pope Pius XI expressed the importance of this function of the liturgy when he called it "the most important organ of the Church's *ordinary* teaching office." The liturgy warrants such a noble tribute because, of all the organs that express the less formal teaching of the Church such as symbols, creeds, catechisms, and papal instructions, the liturgy reaches the most people and influences men's hearts most effectively.

However, the Hierarchy does not store the truths of faith in the liturgy merely because it is a channel close at hand and easily accessible. By its nature the liturgy is related to doctrine. The whole purpose of worship is to acknowledge God's supreme sovereignty and our dependence upon Him. This presupposes recognition of the fact that God is the beginning and end of all creation, but knowledge of this kind comes only after thought and meditation. This was the truth that moved Bossuet to place his principle: "To adore well we must know well."

History has eloquent examples of what happens when worship is not nourished by intelligence. Even a casual glance through the pages of the Old Testament reveals repeated accounts of what happened when Israel lost the inner spirit and faith demanded by its alliance with Yahweh. Whenever they hardened their hearts to his word their worship corrupted into a formalism that was legalistic and external. Often this amounted to nothing better than idolatry. For such lip service God had no ears. "This people draw near me with their mouth, and with their lips glorify me, but their heart is far from me" (*Is.*, 29:13). Their sacrifices, ritual observances and prayers were a scandal to him. "To what purpose do you offer me your victims . . . Offer sacrifice no more in vain . . . My soul hateth your solemnities: they are become troublesome to me, I am weary of bearing them. When you stretch forth your hands, I will turn away my eyes from you; when you multiply prayer, I will not hear . . ." (*Is.*, 1:10-14). They thought He was a god whose demands were satisfied by a show of ritual, as the pagans thought of their gods. But in their empty festivals, meaningless sacred chants and holocausts, they had forgotten how to worship in the spirit of Yahweh, "He that declareth his word to man" (*Amos*, 4:13).

The situation was never as bad in the history of the Catholic Church. She saw that the separation of doctrine from worship is worse than a shameful divorce; it makes a deathly skeleton of actions that were once meaningful; the dry bones of externalism alone remain. When there were abuses in Catholic history, reforms were introduced to guarantee that teaching would never again be cast out of the sanctuary or removed from the altar. The goal of the present day liturgical reform is intelligent participation. Throughout the centuries the Church strove to keep the spirit of the first Christians, who learned to know and love the truths of faith in the Mass. St. Luke says of the first disciples that "they persevered in the teaching of the apostles and the breaking of bread." The two were never separate.

However it is not enough to say that some doctrines are present in our worship. The teaching in the liturgy extends to all the truths revealed by Christ. "It would be difficult to find a truth of the Christian faith which is not expressed in some manner in the liturgy," says Pope Pius XII. The Church year with its Sundays and feast days is a living catechism which dramatically passes in review all the truths of our faith. Throughout the year, the Mass and the Divine Office center around the person of Jesus

Christ. The faithful are invited to enter with Him on His path of sorrow so as to enjoy with Him the glories of His triumph. We can exemplify this with the most important event in the liturgy, the Easter celebration.

The story that is told from Palm Sunday to Easter summarizes the doctrine of human redemption. The drama is acted out against a threefold background of honor, sorrow, and triumph. Palm Sunday is a day of honor; we behold the triumphal entry of Jesus into Jerusalem, just a few days before His shameful death. He is acclaimed by the multitudes as a prophet, and invoked as King; greeted by upright men as their Messiah; worshipped by His intimate circle as the Christ, Son of God. The shout is that of the Jewish children, "Hosanna! Blessed is He that comes in the name of the Lord." The hymn is one of joy: "All glory, praise, and honor be to Thee, O King, Christ the Redeemer. . . . Thou art the king of Israel."

The second scene depicted in Holy Week is one of sorrow, a sharp contrast to the scene at Jerusalem; we behold the countenance of the suffering Christ. The liturgy teaches us that the Passion of Christ, symbolized by the Cross, is our sacrament and our example. "Let us adore the sign of the cross; through which we have received the sacrament of salvation" (antiphon, Good Friday).

These few texts cited from the liturgy of Holy Week and Easter only hint at the depth of the teaching contained in the ceremonies. We could cite many more texts and still fail to penetrate this teaching fully because we must experience the liturgy to be taught by it. The liturgy is not a solemn catechism class; it does not only cite texts for us, but it has ways of making the texts live. The transforming power of music gives wings to the words and makes them penetrate to the innermost parts of our soul. The liturgy also teaches by action and symbol and by the sacraments. For instance, in the liturgical action of Good Friday, Christ is presented as our Redeemer. At first this is taught in words taken from the prophet, the Law, and the gospel account of the passion; then it is taught by action and symbol in the unveiling and adoration of the Cross; finally it is taught by the Sacrament in the Communion service. Another example of the liturgy's peculiar teaching style is the Easter Vigil. It makes us pass from Holy Week to Easter Sunday with no noticeable break, and so it teaches by its position and the time of its celebration that the Cross and Resurrection are inseparable; that Christ's

redemptive work did not end with His death and that we must regard the Cross as the way to Easter victory.

One final observation is that the liturgy is a popular teacher. The truths are not presented in theses, propositions, and corollaries, but in hymns and prayers, epistles and gospels. They are not the cold abstractions of a scholar, but the concrete and living words of inspired texts. This is not a cowardly escape from the challenge of scholarship, but a recognition of the fact that most men are not philosophers and therefore feel uncomfortable among abstractions. Word pictures, symbols, and stories are concrete and direct, yet they lead one to deeper meanings and higher realities. The Church does not attempt to lead men to the heights of philosophy in her liturgy, but she wants to make the truths of faith accessible to both the simple and the learned.

To show the contrast between the popular language of the liturgy and the terminology of theological conclusions and papal definitions, let us take the doctrine of the beatific vision. A common tendency is to reduce the state of the blessed in heaven to a state of perfect rest. However St. Thomas states in his *Summa Theologiae* that "man's happiness must of necessity consist in an operation (I-II, q. 3, a. 2). "In the state of perfect happiness, man's mind will be united to God by one, continuous, everlasting operation" (*Ibid.*, ad 4um). The papal edict, *Benedictus Deus*, defines that the saints "see the divine essence by an intuitive vision, and even face to face . . . the divine essence immediately revealing itself plainly, clearly, and openly to them, and seeing thus they enjoy the same divine essence, and also from such vision and enjoyment their souls . . . are truly blessed and they have eternal life and rest."

In the Feast of All Saints this ceaseless activity of the blessed is presented dramatically in a scene from the Apocalypse: "I saw a great multitude which no man could number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and with palms in their hands. And they cried with a loud voice, saying, 'Salvation belongs to our God who sits upon the throne, and to the Lamb.' . . . and they fell on their faces before the throne and worshipped God, saying, 'Amen. Blessing and glory and wisdom and thanksgiving and honor and power and strength to our God forever and ever. Amen'" (Epistle).

Pope Pius XI paid tribute to this popularity of the liturgy when he said, "The annual celebration of the sacred mysteries is

more effective for instructing the faithful in the truths of our faith and for elevating their hearts to the joys of an interior life than all the solemn documents of the teaching Church. Our decrees reach only a few learned men, but feasts reach all the faithful. . . . The former act on the intellect; the latter influence the whole man, heart and mind."

By way of summary, we must say that the liturgy is an effective teacher of the truths of faith. By its nature worship depends on doctrine and consequently the liturgy is subject to the vigilant eye of the Hierarchy, the custodian of the truths of faith. Since the Church in her prayer is faithful to the truth of Christ, the liturgy is, as the schools say, a theological source of the highest degree, but more especially it is a good practical norm of belief for the faithful. In short, it is the Church's common school of faith. Because of this St. Thomas could say that the faithful must believe explicitly such articles of faith as the Church commemorates in her feasts (*de Ver.*, q. 14, a. 11). The close connection between worship and belief is perhaps best expressed in the age-old maxim that has come down from Pope St. Clement: "*Legem credendi lex statuat supplicandi*"—let the law of prayer establish the law of belief.

This interplay between faith and prayer is of such moment to the life of every Christian that it is impossible to exaggerate its importance. It means that the liturgy has the answer to the needs of every Christian. By the waters of baptism we are made members of the Mystical Body of Christ and we are born to a new life, but this supernatural life depends on the mysteries of Christ for its continued nourishment. "As newborn babes, desire the rational milk (of Christian doctrine) that by it you may grow to salvation" (*Introit*, Low Sunday). Another need of every Christian is to profess his faith. If the truths of faith are not to become empty words they must be confessed in prayer and thereby forever impressed on the soul. In the liturgy we can do this, for there the faith is prayed, confessed, sung.

If in the past the liturgy has been a book closed to us, we must now open it no matter what it costs us to change our habits. We must learn how to assist at Mass and to take part in the ceremonies intelligently, for the mysteries of faith professed in the liturgy are the primary font of the Christian spirit. "This is the victory that overcomes the world, our faith" (*Epistle*, Low Sunday). Often we will not participate intelligently without the use of a missal, while one of the many available commentaries on the

liturgy will help us to penetrate more deeply into the mysteries of each feast.

A Christian who acquires the habit of intelligent participation in the prayer life of the Church will continually breathe in the atmosphere of divine truth. He will be conscious of the glorious life of the Trinity, the efficacy of the Incarnation, Passion, and Resurrection of Christ; he will be aware of the intercession of the Blessed Virgin, the communion of saints, and the brotherhood of all in Christ; he will always feel inclined to judge the happenings of the present moment according to the eternal values he has learned from the liturgy. Such a Christian will be disposed for a life of virtue and the gifts of the Holy Spirit and will ever strive to die to self so as to rise to a new life.

—Daniel Hickey, O.P.

## ABRAHAM, FATHER OF ALL BELIEVERS

**"H**OW ODD OF GOD TO CHOOSE THE JEWS!" This is an old Hebrew saying that was often on the lips of thinking Jews. Struck by the wonder and awe of God's dealings with men, they never ceased marvelling that God should have chosen this man, this people, out of all the peoples of the earth, to be his own special nation. And wonder is truly the only admissible posture in the face of this great mystery. The mystery of election is, in fact, a constantly recurring theme throughout all of *Genesis*. There is the choice of Abraham first, then the choice of Isaac over Ismael, and of Jacob over Esau. Even before Abraham, the same pattern is evident. Of the sons of Adam, it is Seth upon whom God's blessing rests; then it is Noe who is singled out, and of His line it is the Semites who are favored. Finally, of the Semites, Abraham alone becomes the recipient of God's favors. The Jews could give no answer for this gratuitous election other than God's own good pleasure. Nor can we offer a better one today.

### *Abraham's Story*

The Lord said to Abram:

*"Leave your country, your kinsfolk  
and your father's house, for  
the land I will show you;*

*I will make a great nation of you.  
I will bless you, and make  
your name great, so that you  
shall be a blessing.*

*I will bless them that bless you,  
and curse them that curse you.*

*In you shall all the nations of the  
earth be blessed" (Genesis 12:1-3).*

Abraham is the model of faith. If ever there were a man who seemingly had all the odds against him it was this wanderer from



the East. Called from his own kin and country, he was given no reason save a vague promise that somehow a great nation would spring from him. Yet he believed, trusting against all human possibilities. He left his family which provided him with protection; he left his country, the fatherland which offered him security. Into the unknown he departed, with the faith and obedience that God demanded—a faith and obedience that was truly heroic. Even the promise of future offspring demanded a heroic faith, Abraham was childless and his wife Sara sterile. Yet he believed, “hoping against hope” as St. Paul so meaningfully puts it.

Great was the sacrifice of Abraham. Nevertheless, while he left behind him the protection and security of family and home, he found these things anew and intensified in the protection and security offered him by God. And it is obviously one of the intentions of the author of the story of Abraham to stress this protective aspect on God's part.

An instance of this is the narrative in chapter 12 of *Genesis*. Abraham, because of a famine, went down to Egypt where he “lived as a stranger.” Before entering the land, he told his wife Sara to pass herself off as his sister lest the Egyptians seeing her beauty should kill him to take Sara. Rather, said Abraham, “Say you are my sister so that I may be treated well on your account, and my life will be spared for your sake.” And everything did go as he foresaw it would. The Egyptians saw her beauty, Pharaoh took her into his house, Abraham was well treated on her account, receiving flocks, herds, he-asses, menservants, etc. But the Lord struck Pharaoh and his household with great plagues because of Sara. Pharaoh, suspecting the cause, reprimanded Abraham, gave him back his wife and sent him out of the country.

There are many elements in this story, besides the obvious intention of the story-teller to teach the seriousness of adultery. It is natural for him, for example, to endow the parents of the Hebrew nation with striking characteristics and virtues. He delights in citing the example of Abraham's resourcefulness and of Sara's beauty. And although the patriarch's treatment of his wife Sara may seem “somewhat shabby” to us, it was not so in fact. Given the contemporary standards in such a situation, Abraham, according to his lights, acted prudently—and shrewdness, if not a virtue to the Semitic mind, was at least akin to it.

But the essential point of the story is to give an example of God's protection of Abraham. “God who had promised Abraham the blessing of numerous descendants kept the oath he had sworn.

Sara was preserved to her husband, and Abraham though escorted firmly out of Egypt was delivered from danger. Thus the story is a token of Abraham's entire life under God's protection" (Bruce Vawter, C.M., *A Path Through Genesis*, p. 125).

The same intention may be seen in chapter 13. To avoid quarrels among their shepherds, Abraham and Lot decide to separate. Abraham very generously gives Lot first choice (Generosity is another characteristic of the patriarch). It is to Lot's own misfortune that he chose for pasturage the land near the wicked city of Sodom. But the Lord favored Abraham in his choice. The Lord said to Abraham, "Raise your eyes, and from where you are now look to the North and the South and the East and the West. All the land you see I will give to you and your posterity forever." Then God renews his promises a second time: "I will make your posterity as the dust of the earth. If anyone can count the grains of dust, your posterity can also be counted" (*Gen. 13:14-18*).

These incidents in chapters 12 and 13, and also Abraham's campaign against the Mesopotamian kings to rescue Lot, in chapter 14, all emphasize the protective role of God in the story of Abraham. Abraham's role is one of trust and confidence. It is this attitude of faith that the author concentrates on when speaking of the Father of the Jews. Not that Abraham's life was wholly uncomplicated and free from all discouragement, as his complaints in the beginning of chapter 15 indicate. "And Abraham said: 'O Lord God . . . I am childless. . . . To me you have given no descendents; the slave born in my house shall be my heir.' God replied that it was not to be like that at all, his heir would be born of his own flesh. "Then the Lord led him outside and said, 'Look at the heavens and if you can, count the stars.' And he said to him, "So shall your posterity be" (*Gen. 15:2-6*). And Abraham believed, "and it was credited to him as justice."

Abraham believed, and here at this time of doubt and renewed faith, God renews his promises for the third time, and enters into a pact or covenant with the Patriarch. Abraham believed, yet he was to prove his faith in many ways—even as ours must needs be proved. The greatest proof of course, is the heroic act of faith recounted in chapter 22, Abraham's willingness to sacrifice the life of his son Isaac even though he was the son of the promise. It was on Isaac that all of Abraham's hope for offspring were pinned. This is the climax of the Abraham story. "After these events God put Abraham to the test. . . . God said, 'Take your only son Isaac whom you love and go into the district

of Moria, and there offer him as a holocaust on the hill which I shall point out to you."

Perhaps no one will ever be called upon to offer a more convincing evidence of faith and obedience than Abraham in this story. It is a touching demonstration of faith, of Abraham's unswerving obedience and Isaac's unsuspecting trust. For when God's will was made known to Abraham it apparently sounded the death knell of all his hopes. "Isaac was the child of the promise through whom God's word was to be fulfilled that Abraham might become the father of many nations—yet he was being asked to destroy this life and the promise with it" (*A Path Through Genesis*, p. 169).

This request of God's probably did not appear too strange. Human sacrifice seems to have been common among the Chanaanites among whom Abraham lived. And it was certainly clear in his mind that God, the ruler of life, had the right to demand this of him. But it was only a test. As Abraham raised the knife on high, an angel of the Lord called to him and stayed his trembling hand: "Do not lay a hand on the boy. . . . I know now that you fear God, since you have not withheld your only son from me." And Abraham offered in place of his son a ram caught in the bush.

Again, after this, the last and greatest test of faith, God renews his promises for the final time: "I swear by myself, says the Lord, since you have done this and have not withheld your only son, I will indeed bless you, and will surely multiply your descendents as the stars of the heavens, as the sand on the seashore. . . . In your descendents shall all the nations of the earth be blessed, because you have obeyed me" (*Gen.* 22:15-19).

### **St. Paul's Abraham**

It is small wonder that Abraham is singled out from all the other men of the Old Testament as the man of faith and the father of all who believe. God could indeed have worked out his promises to save mankind in manifold and diverse ways. But the way he chose was through the descendents of Abraham. True, if Abraham had failed the test, the promise could have been fulfilled otherwise. As it is, we are Abraham's spiritual sons according to the promise.

According to the promise—it is by faith in the promise that Abraham merits the title of father. "Abraham hoping against hope believed, so that he became the father of many nations,

according to what was said, "So shall thy offspring be" (*Rom. 4: 18*). It is by faith that he is the father of all believers. And conversely, in the mind of St. Paul, it is the men of faith who are the real sons of Abraham (*Gal. 3:7*).

There is a difference, of course, between the faith of Abraham and the faith of the Christian. Before the coming of Christ, he and all the patriarchs and prophets could only believe in what was to be. We believe in what has come to be. Yet the grace Abraham received and that of every Christian comes from the grace of Christ. As our object of faith is one, we are the true sons of Abraham—who first believed.

St. Paul extols Abraham as the very model of faith, especially in that magnificent passage in chapter 11 of the Epistle to the Hebrews. "By faith Abraham obeyed. . . . By faith he abode in the land. . . . By faith he offered Isaac. . . ." Here St. Paul's rhetoric alone has a tremendous impact. But there is another reason too why St. Paul so very often calls forth the example of Abraham. The reason must be sought for in a consideration of the nature of the promise given the patriarch, and the essence of the mission of St. Paul himself.

We, like the Jews of old, too often forget that the true and mysterious object of the promise was the salvation of the nations. "In you shall all the nations of the earth be blessed." We are united to Abraham also by faith in this promise. It is really an extraordinary thing that here at the very beginning of sacred history its end should also be set before Abraham. The end that is, that all spiritual beings were created to recognize and give glory to God. The end that will not come till the end of the world when all nations will be brought to the Truth.

Pere Danielou, in his penetrating little study entitled, *Advent*, says that this end, though set before Abraham in the very beginning, was to be unfolded over the long course of the centuries, through God's great works in the threefold history of Israel, Christ and the Church. And this threefold history itself was the object of the faith of Abraham. He was called to believe that he would be "the father of a mighty nation"—Israel. He was called to believe that through one of his descendents, God's blessings would be spread over all mankind, which meant that the Messiah would be a descendent of his—"Abraham rejoiced that he might see my day," Jesus was to say of him. He was called to believe that all the kindred of the earth should be saved, which meant the founding of the Church. But from the very beginning, the ob-

ject of God's promise and the object of Abraham's faith was the salvation of the nations—in fact the very object of missionary activity (pp. 28-29).

This explains why St. Paul, the Apostle of the Gentiles, was so fond of citing the example of Abraham's faith in the promise. He had to show people, especially the Jews, that the promise made to Abraham was literally being fulfilled in his mission.

And today, the same is true of each one of us. We are all called to be apostolic members of the Church. And it is the Church that is today carrying out the promise made to Abraham by her missionary work. "And the Scriptures, foreseeing that God would justify the Gentiles by faith, announced to Abraham beforehand, 'In thee shall all the nations of the earth be blessed' (*Gal. 3:8-9*). The acts of a man do go on into eternity, like the ripples on the surface of a pond caused by the casual tossing of a stone. It all began with Abraham thousands and thousands of years ago. Yet even today Abraham lives on in his promise, the promise that the Church is now fulfilling in her mission to the entire world. We are the true sons of our father Abraham, "the father of all believers."

—Chrysostom M. McVey, O.P.

## FIFTEEN MINUTES WITH THE BIBLE

**T**HE SELECTIONS LISTED BELOW take about a quarter of an hour to read. Fifteen minutes is the length required for gaining the Indulgence granted by the Church.

They cover most of the highlights of both the Old and the New Testament, and will therefore be found useful not only for the general reader but also for students and study clubs. In Part I the selections lay stress upon those incidents and revelations which pointed toward the coming of Christ to redeem men. Part II focuses upon the most important phases of the Saviour's life and teachings. In Part III the selections mark out some of the most valuable lessons in both the Old Testament and in the writings of the Apostles in the New Testament.

In each selection a comma between numbers means that the preceding number refers to the chapter, the following number to the verse. A long dash indicates that the reading covers several chapters. Different passages are divided by semicolons.

### **Part I. The Old Testament Story**

#### *God Reveals His Will to the Patriarchs and to Israel*

1. Creation and Fall of Man.....Gen. 1, 1-3, 24
2. Noe and the Deluge.....Gen. 6, 1-9, 17
3. Call and Promise to Abraham.....Gen. 12, 1-7; 13, 14-17; 15, 1-18; 17, 1-22
4. Isaac, Child of the Promise.....Gen. 21, 1-21; 22, 1-18; 24, 1-67
5. Jacob and Esau.....Gen. 25, 19-34; 27, 1-45; 28, 10-22
6. Joseph of Egypt.....Gen. 37, 1-36; 39, 1-23; 41, 1-57
7. Birth and Call of Moses.....Exod. 1, 1-4, 18
8. Passover and Paschal Lamb.....Exod. 11, 1-13, 16
9. Exodus from Egypt.....Exod. 13, 17-14, 31; 15, 19-27
10. Covenant at Sinai.....Exod. 19, 1-20, 21; 34, 1-35
11. Prophecies of Balaam.....Num. 22, 1-24, 25
12. Josue's Conquest of Chanaan.....Jos. 1, 1-3, 17; 6, 1-27

13. Gedeon and the Madianites.....Judges 6, 1—8, 35
14. Ruth, Grandmother of David.....Ruth 1, 1—4, 17
15. Samuel, Last of the Judges....1 Sam. 1, 1-28; 3, 1-19; 7, 1-17
16. Saul, First King of Israel.....1 Sam. 9, 1—10, 27; 15, 1-35
17. Early Life of David.....1 Sam. 16, 1—18, 30
18. King David at Jerusalem.....2 Sam. 5, 1—7, 29
19. David's Sin and Penance.....2 Sam. 11, 1—13, 38
20. Solomon, the Wise.....3 Kings 3, 1-28; 8, 1-66
21. Elias, Foe of Baal.....3 Kings 18, 1—19, 21; 21, 1-29
22. Eliseus, the Miracle-worker.....4 Kings 2, 1-25; 4, 1—5, 27
23. Ezechias and Sennacherib.....4 Kings 18, 1—20, 20
24. Fall of Jerusalem.....4 Kings 22, 1-20; 23, 29—25, 21
25. The Temple Rebuilt..Aggeus 1, 1—2, 24; 1 Esdras 5, 1—6, 22
26. Tobias and Raphael.....Tob. 5, 1—8, 24; 11, 1-21
27. Judith and Holophernes.....Judith 8, 1—13, 26
28. Esther, Queen of Persia.....Esther 2, 1—9, 4
29. Daniel at Babylon.....Dan. 6, 1-24; 13, 1—14, 42
30. Machabean Martyrs.....2 Mach. 6, 1—7, 42

## **Part II. The Gospel Story**

### *God Sends His Son to Establish His Kingdom on Earth for All Mankind*

1. Prophecies of Emmanuel...Isa. 6, 1—7, 16; 9, 1-7; 11, 1-10;  
40, 1—41, 29
2. Salvation Through Christ...Isa. 53, 1—55, 13; 60, 1—62, 12
3. New Covenant Foretold.....Jerem. 23, 1-8; 31, 1—34;  
Ezech. 34, 1-31
4. Birth and Boyhood of Christ.....Luke 1, 5—2, 52;  
Matt. 1, 18—2, 23
5. John the Baptist..John 1, 1-34; Luke 3, 1-20; Mark 6, 17-29
6. Christ's Ministry Begun..Matt. 3, 13—4, 17; Luke 4, 14-44;  
John 2, 1-11
7. The First Disciples.....Matt. 4, 18-22; Luke 5, 1-32;  
John 1, 35-50
8. Sermon on the Mount.....Matt. 5, 1—7, 29; Luke 6, 17-49
9. Miracles of Jesus.....Matt. 8, 1—9, 8; Mark 5, 1-43;  
John 4, 46—5, 47
10. Parables of the Kingdom.....Matt. 13, 1-52; 20, 1-16;  
21, 28—22, 14
11. Christ's Mercy to Women.....Luke 7, 36—8, 3;  
John 4, 1-45; 8, 1-11



12. The Good Shepherd.....Matt. 18, 10-14; Luke 15, 1-32; John 10, 1-18
13. Danger of Riches...Mark 10, 17-31; Luke 12, 1-34; 16, 19-31
14. Doctrine of the Cross.....Matt. 10, 16-39; 16, 21-17, 22
15. Palm Sunday and Holy Week.....John 11, 1-12, 19; Matt. 21, 1-27
16. End at Hand—Vigilance.....Matt. 24, 1-25, 46; Luke 12, 35-13, 9
17. Last Supper.....Matt. 26, 1-35; John 13, 1-38
18. Last Discourse and Prayer.....John 14, 1-17, 26
19. The Sacred Passion...Matt. 26, 36-27, 30; John 18, 1-19, 16
20. The Crucifixion.....Matt. 27, 31-28, 66; Luke 23, 26-56; John 19, 17-42
21. The Resurrection.....Matt. 28, 1-20; Mark 16, 1-20; Luke 24, 1-53
22. Primacy of Peter.....Matt. 16, 13-20; John 20, 1-21, 25
23. The Holy Spirit's Descent.....Acts 1, 1-2, 47
24. Early Church of Jerusalem.....Acts 3, 1-5, 42
25. Martyrdom of St. Stephen.....Acts 6, 1-8, 3
26. Conversion of St. Paul.....Acts 9, 1-11, 30
27. First Journey of St. Paul.....Acts 13, 1-15, 35
28. Second Journey of St. Paul.....Acts 15, 36-19, 22
29. Third Journey of St. Paul.....Acts 19, 23-21, 16
30. St. Paul's Arrest.....Acts 21, 17-24, 27

### ***Part III. Spiritual Wisdom of the Bible***

#### ***A. The Teaching of the Old Testament***

1. Fidelity to God's Law.....Deut. 4, 1-40; 6, 1-25; 7, 6-26
2. Punishment for Infidelity....Lev. 26, 14-45; Deut. 28, 15-68
3. Blessings of Obedience.....Deut. 10, 11-11, 32; 28, 1-14
4. The Call to Wisdom.....Prov. 1, 20-4, 27
5. Excellence of Wisdom.....Prov. 8, 1-9, 6; Eccus. 1, 1-32
6. Eternal Wisdom.....Eccus. 24, 1-31; 42, 15-43, 37
7. In Praise of Wisdom.....Wisd. 7, 1-9, 19
8. Vanity of Vanities.....Eccles. 1, 1-3, 22; 12, 1-13
9. Good and Bad Women.....Prov. 7, 1-27; 31, 10-31; Eccus. 9, 1-13; 25, 17-26, 24
10. Isaias' Mission Sermons.....Isa. 1, 2-31; 5, 1-30; 28, 1-22
11. Jeremias' Preaching.....Jerem. 2, 1-4, 31
12. The Wages of Sin.....Jerem. 8, 1-10, 25

13. Brevity of Man's Life.....Job 7, 1-21; 10, 1-22; 14, 1-22
14. Confidence in God.....Job 16, 1-17, 16; 19, 1-29
15. God's Wisdom and Power.....Job 26, 1-14; 38, 1-39, 35

*B. The Teaching of the Apostles*

16. Humanity Without Christ.....Rom. 1, 1-3, 31
17. Salvation Through Christ.....Rom. 5, 1-8, 39
18. Our Union In Christ.....Ephes. 1, 1-4, 32
19. Living In Christ.....Philip. 1, 1-3, 21
20. Charity in the Mystical Body.....Rom. 12, 1-21; 1 Cor. 13, 1-13; Col. 3, 1-21
21. Labors of the Apostolate.....1 Cor. 2, 1-4, 13; 2 Cor. 4, 1-6, 10
22. Apostle of the Gentiles.....2 Cor. 10, 1-13, 13
23. Christ, Our High Priest.....Heb. 4, 14-5, 10; 7, 26-9, 28
24. Perseverance in Faith.....Heb. 10, 19-12, 29
25. Good Works .....James 1, 17-5, 20
26. Christian Virtues.....1 Pet. 1, 1-4, 11
27. Love for God and Man.....1 John 3, 1-5, 21
28. Second Coming of Christ.....1 Thes. 4, 13-5, 11; 2 Thes. 2, 1-17; 2 Pet. 3, 1-18
29. John's Visions at Patmos.....Apoc. 1, 1-20; 4, 1-6, 17
30. The New Jerusalem.....Apoc. 19, 1-22, 21

## NIETZSCHE: THE TRANSVALUATION OF ALL VALUES

A REMARKABLE INTENSITY of self-interest characterizes the modern era. Under its veneer of activity, our age is passionately turned inward and searches for a stabilizing principle that will give some ultimate meaning to life. This introspection is not the product of one man or even one generation. The distant roots were formed in the Renaissance when the supposed barriers of medieval thought were shattered and the eyes of theologian, philosopher and poet gradually drifted from the contemplation of a creation leading to Divinity. The new vision was of a material universe that should be dominated by a new god, Man.

This reversal of vision continued through succeeding centuries and was strengthened by restatement in the systems of various thinkers until the diminishing figure of God finally vanished. In this brief essay is outlined the efforts to erect a valid ethical system upon the ruins of divinely established absolute values by a nineteenth century champion of man's complete self-sufficiency.

Friedrich Nietzsche was born in 1844. He was a literary rather than an academic philosopher. He invented no new technical theories in ontology or epistemology; his importance is primarily in ethics.

The earliest formative influences on his thought were received from the teachings of Schopenhauer, from Wagner, and from his studies of classical antiquity. His first important work, *The Birth of Tragedy*, was an interpretation of history as a conflict between the principles of Dionysius and of Apollo. Dionysius represents the blind, but rich, mutable and inexhaustable forces of sensual life; Apollo, the balance, repose, permanence, and harmony of rational form. Although Nietzsche saw in history the inevitable and fertilizing conflict of these principles, it was the principle of Dionysius which he emphasized and which he found

embodied in the philosophy of Schopenhauer and the music of Wagner. While he admired the "will to live" of Schopenhauer and the *Siegfried* of Wagner, he revolted against the former's cult of resignation to life and the latter's Christianized *Parsifal*. At the same time that he diverged from these early masters, he came under the influence of naturalism both in its positive and negative aspects. In the positive aspect, he adopted the standpoint of explaining all of reality in the light of scientific biology; in the negative aspect, he denied the supernatural.

To this naturalistic stage of his development belong his works: *Human, All Too Human*, and his *Joyful Wisdom*. Finally, in his *Zarathustra* and in his later works, *Beyond Good and Evil*, *The Genealogy of Morals*, and *The Will to Power*, he found a unity of his own in the philosophy of the "will to power," which is both the Dionysian principle in culture and the vital principle in nature. Meanwhile his failing health aggravated his extreme sensitiveness and emotional instability. A stroke of paralysis in 1889 produced a state of complete mental collapse, which lasted until his death in 1900.<sup>1</sup>

Even though Nietzsche changes his standpoint during the different periods of his life, through all these changes there runs a crimson thread; he was essentially the preacher of a New Culture, a virile culture, in which virtue is to be understood in the Dionysian sense. According to Nietzsche, virtue consists in the acceptance that chance is the destiny which shapes our ends. The greatness of the Greeks was to be found in the fact that they were powerful enough to meet the universe head-on and the fate it had imposed on man, to recognize and contemplate without fear the dangers and horrors of the human situation, and to open their minds and hearts to existence as it is.<sup>2</sup> They were strong; they did not emasculate reality in order to deal with it. The will of the self, Nietzsche declares, is to "create beyond itself."<sup>3</sup> The Will to Creation, therefore, is virtue, and there is no other. A harmonious perfection of the whole man, the endeavor after an ideal, was the aim of Nietzsche.

To attain this end, he began as a revolutionary against the morality of his time. "I bade them upset their old academic chairs, laugh at their great moralists, their saints, their poets, and their saviours."<sup>4</sup> Nietzsche is thus a destructive genius of the first order: "God—God is dead."<sup>5</sup> Nietzsche asks:

"A God stretched on a Cross, God personally immolating himself for the debt of man, God paying himself personally out of a pound of his own

flesh, God as the one being who can deliver man from what man had become unable to deliver himself, the Creditor playing the scapegoat for his debtor, from love—CAN YOU BELIEVE IT?"<sup>6</sup>

God is the oldest lie. In declaring war on the moral standard of his time, Nietzsche believed that he had torn the gag from the lips of truth at last. Therefore, "nothing is true, everything is allowed."<sup>7</sup> This is freedom. Nietzsche had finally delivered man, the sovereign individual, from the morality of custom and had freed the universe of God, of even "the shadows of God." Now it is "Dionysius versus the Crucified."

Nietzsche has launched his polemic; now he constructs his own morality. Man is no longer a spectator in this universe but an actor. "Man himself becomes the determiner of values; he does not require to be approved of; he passes the judgment: What is injurious to me is injurious in itself; he knows that it is only himself who confers honor on things; he is a *creator of values*."<sup>8</sup> This autonomous "supermoral" individual, who has grown to freedom, i.e., to accept responsibility, this lord of the free will, is necessarily given the mastery over circumstances, over nature, over all creatures with weaker and shorter wills. "The 'free man,' the owner of a long unbreakable will, finds in this possession his *standard of values*." Further analysis, he felt, shows that the will to live is an exhibition and utilization of power: to be strong, strong enough to exist, to survive, to assert, to affirm, to hold one's own and go one's way. The will to live is essentially a "Will to Power."<sup>9</sup> Nietzsche broke up the Will to Power into a multiplicity of "quantities of force" in a state of conflict with one another. The play of forces, of which the universe is composed, is not mechanical. Nothing is absolutely predetermined. Nor are the quantities of power everlasting. They rise out of nothing, they are constantly threatened by disintegration and annihilation, and they return to nothing when their course has been run. But while they exist, they are essentially efforts to resist annihilation, to defy their mortality, and to postpone the lapse into nothingness that perpetually threatens and eventually engulfs them. But new "quantities of power" are ceaselessly creating themselves ex nihilo to replace them. Each individual "self," like each individual object, is a complex of forces and tensions, of strivings to exist, interrelated with the all-embracing complex of "quantities of power" that constitutes the universe.

Man is, therefore, a being of no end, only a stage, an inter-

lude, a bridge, a great promise.<sup>10</sup> His whole modern life is power, the consciousness of power, the will to power. This power binds to create existence on a human plane: The sovereign man calls this responsibility of power his conscience.

Therefore, the sinfulness in man is not an actual fact, but merely the interpretation of a fact: a discomfort seen through a moral religious perspective, which is no longer binding for us. The Christian ethic, to justify its pusillanimous precepts and practices, invented the illusions of sin and hell, of future rewards and punishments. The "bad conscience" or an owing something to God is the instrument of the Christian God's torture.<sup>11</sup> Man has for too long regarded his natural proclivities with an "evil eye," so that eventually they have become affiliated to a bad conscience. Man "cannot shut his eyes to the prospect of the complete and eventual triumph of atheism, freeing mankind from all this feeling of obligation to their origin, their 'prima causa.'"<sup>12</sup> The good conscience is the triumphant affirmation of life, of self, and of freedom. The bad conscience is the negation of this instinct to freedom. It is this instinct of freedom forced back, trodden back, and imprisoned within itself. Thus the man who affirms, says yes to life, he is the good, the righteous. Then Nietzsche exclaims, "We alone," the righteous, "are the 'homines bonae voluntatis.'"<sup>13</sup> "And man must will—for man will wish nothingness rather than not wish at all."<sup>14</sup>

From his proposition of the existence of a "Will to Power," Nietzsche derived his doctrine that there are two standards of morals: a master-morality and a slave-morality.<sup>15</sup>

The master-morality is simply the natural morality of man. Its motive force is the triumphant affirmation of life and self. The noble, the strong, the master constitute the master-morality and its standard demands man to be something—to be noble, grand and virile; to produce an aristocracy.

The slave-morality, the Christian ethic, on the other hand, is bound up with repression, being the product of what Nietzsche distinguishes as the "reactive" feelings against the strong: hate, envy, mistrust, jealousy, suspicion, rancor, and revenge.<sup>16</sup> Its motive-force is a negation of life, of self, and of freedom. The slave population with such sentiments as these, Nietzsche intimates, explains the values to which our modern morality bears witness. The Christian population has professed, and in the end has come to love just the opposite type of man to his strong, noble master, and the opposite human qualities. It is here that sym-

pathy, the kind and helping hand, the warm heart, patience, diligence, humility, and friendliness attain to honor. For the Christian, these are the most useful qualities, and almost the only means of supporting the burden of existence.<sup>17</sup>

Nietzsche concluded that there must be a revision of our conception of what is good and evil, an alteration in our valuations. This transmutation of all values will involve the destruction of the timid Jewish-Christian morality which is the negation of the Will to Power and which for centuries has made man spiritually impotent and sterile. In this tremendous transvaluation, the Christian God will at last meet his doom. In creating Him to sanctify the negation of the Will to Power, man created a "God" who killed him. A new god, Dionysius, born of the Will to Power, fostered by its enormous forces, conflicts, and tensions, must be brought into being—a being who accepts all responsibility for all that is, and re-instates everything that the Jewish-Christian God denounced.<sup>18</sup>

A new nobility is needed; and what is noble? To be able to command. Nietzsche asks, but who can command—who is master by "nature"? Such things defy calculation; they come like fate, without cause, reason, notice, or excuse.<sup>19</sup> The answer came: the instinct of freedom, the "Will to Power," this force with all its construction and tyrannous nature is here—man himself. The noble man is essentially the incarnate "Will to Power." He is by no means a universal type, but a governing aristocrat. The noble man will be capable of cruelty, and, on occasion, of what is called crime. He recognizes duties only to equals. Therefore, the noble man, the perfect man, is master of both good and evil. The good is "everything that elevates the sense of power, the will to power, and power itself." Evil, or what is bad, is "everything that proceeds from weakness." Happiness is only that "feeling," that increases power after resistance is overcome. "Man does not aspire to happiness, only the Englishman does that."<sup>20</sup> All that is good or bad exists only in the superior few; what happens to the rest is of no account. To talk of intrinsic wrong and intrinsic right is absolutely nonsensical. True virtue is not for all, but should remain the characteristic of the aristocratic minority. It is not profitable or prudent;<sup>21</sup> it only isolates its possessor from other men; it is hostile to order, and does harm to inferiors. The master-morality, the aristocracy will rule and govern the slave-morality, the weak: this is only the natural order of things.

At this point, Nietzsche fused his idea of the Will to Power



with his doctrine of "Eternal Recurrence." "My doctrine is this: Live so that thou mayest desire to live again—that is the task—for in any case thou wilt live again!"<sup>22</sup> It is the "flux" of Heraclitus. The possible diversifications of the Will to Power, though finite in number, will return in the course of infinite "time," bringing with them the same world, and repeating its history. This is the Eternal Recurrence. The re-affirmation of the "Will to Power" must surpass all former affirmations of itself. It must be accompanied by a further evolution of the human race. Nietzsche through the fusion of these two doctrines created a new idea.

From man of the present must spring a being endowed with greater strength than humanity has yet possessed. A man must arise capable of humanizing and transvaluating inhumanity with a splendor yet unachieved. Man will and must beget the "Superman."<sup>23</sup> The Superman is this superior being who will surpass man as man surpassed the monkey.<sup>24</sup>

The "Superman" will be a more splendid instrument of the "Will to Power" and the temple of the risen Dionysius. He will rejoice in the possession and exhibition of strength in all forms, in the brute and terrible natural forces with which he must contend. He will despise any sort of weakness, physical, mental, or moral. The "Superman" will be magnanimous. His greatness will be his greatness of soul. His strength will be an inner strength of character—shrinking from nothing, undaunted by nothing that can befall him. This is Nietzsche's hero.

This god, the "Superman" will be beyond good and evil. "The superman is the meaning of the earth."<sup>25</sup> He will find nowhere in the whole universe or breadth of existence anything to fear, anything to hate, anything to pity, anything to forgive, anything to justify, or anything to reject. In identifying himself with the whole of existence as it is, in all its terrible and inhuman majesty, the "Superman" will be the expression and symbol of the new god: Dionysius reborn.

Nietzsche has reached his aim, his ideal, his "optimum." But the "optimum" is not a way to happiness, only a way to power. For the "Superman" only expresses "the fundamental feature of man's will: he needs a goal." "And man will sooner will nothingness than not will at all."<sup>26</sup>

Always in the past, Nietzsche insists, the aim of morality has been supremacy of the people. But even the growth of genius has been no more than a lucky chance. Though the "Greeks were

wonderful," their whole life being so organized as to favor the flowering of genius, even the Greeks hardly knew what they were about. And if they had known, they still would have been unable, with their rudimentary science, to plan the future more effectively than they did. Only now can the many moralities with their many restricted goals give way to one morality with one goal.<sup>27</sup> Only now is it possible deliberately to bring forth creatures which stand sublimely above the whole species of man, and to sacrifice "one's neighbor" and oneself to this end. The new Dionysius of the will and power to live will then be a profound oneness with the whole universe. A oneness which embraces and transcends human good and evil; the universal heritage of the new race.

This is Nietzsche's doctrine; a doctrine which failed to create and only destroyed. There is no God. There is no objective standard—no natural law. Man is supreme; he alone is the creator and determiner of all values.

The outstanding element which is lacking throughout Nietzsche's master-morality is its foundation in "right reason." His doctrine of blind will to power and force leads ultimately to tyranny and a complete disregard of any social responsibilities or obligations. The Will to Power running amok in a world of brute force is the most tragic phenomenon in history—tragic, because it culminated in the horrors of Nazism and Communism. It is a Will to Power devoid of the all-embracing Will to Love.

Nietzschean thought has been rightly recognized as an important forerunner of atheistic Existentialism. The ground principle of Nietzschean and Existential philosophy is the death of God. Starting from this, both systems vainly attempt to erect individualistic ethical structures. Nietzsche, having rejected a divine goal as sufficient to bring order and meaning to life, was faced with a rootless existence. The dead God was replaced by the personal ego as the giver of significance, direction, vitality to the life of an abandoned mankind.

But even Nietzsche had his qualms. Was God dead? This recurring thought plagued him. From the beginning to the end of his works, he continually asks, will we ever be rid of the "shadows of God"? And one might answer—"No, not even in Hell."

—Dominic Clifford, O.P.

- <sup>1</sup> Charles Andler, "Nietzsche," *Encyclopedia of Social Sciences*, Vol. XI.
- <sup>2</sup> *Birth of Tragedy*, Chaps. 1, 17, 20, 25.
- <sup>3</sup> *Thus Spake Zarathustra*, Chaps. IV, XXVII.
- <sup>4</sup> *Ibid.*, Chap. LVI, No. 2.
- <sup>5</sup> *Joyful Wisdom*, Aphorism No. 108.
- <sup>6</sup> *Genealogy of Morals*, II Essay, Chap. 21.
- <sup>7</sup> *Ibid.*, III Essay, Chap. 24.
- <sup>8</sup> *Beyond Good and Evil*, Chap. IX, No. 260.
- <sup>9</sup> *Will to Power*, No. 1062; *Thus Spake Zarathustra*, Chap. XXXIV.
- <sup>10</sup> *Ibid.*, Prologue, No. 4.
- <sup>11</sup> *Genealogy of Morals*, II Essay, No. 22.
- <sup>12</sup> *Ibid.*, No. 20.
- <sup>13</sup> *Ibid.*, III Essay, No. 14.
- <sup>14</sup> *Ibid.*, No. 28.
- <sup>15</sup> *Beyond Good and Evil*, Chap. IX, No. 260; *Thus Spake Zarathustra*, p. 410 (Anthony Ludovici, "Notes on Zarathustra").
- <sup>16</sup> *Genealogy of Morals*, I Essay, No. 10.
- <sup>17</sup> *Ibid.*, Nos. 13-16; *Beyond Good and Evil*, Chap. III, No. 46.
- <sup>18</sup> *Ibid.*, Chap. VI, No. 211; Chap. VII, No. 230.
- <sup>19</sup> *Genealogy of Morals*, II Essay, No. 17; *Beyond Good and Evil*, Chap. IX, No. 259.
- <sup>20</sup> *Twilight of the Idols*, p. 2.
- <sup>21</sup> *Thus Spake Zarathustra*, Chap. XLIII; p. 422; p. 416 (Ludovici).
- <sup>22</sup> *Ibid.*, p. 424 (Ludovici); *Joyful Wisdom*, No. 341; *Ecce Homo*, "Birth of Tragedy," No. 3.
- <sup>23</sup> *Thus Spake Zarathustra*, Prologue, No. 5.
- <sup>24</sup> *Ibid.*, Chap. LVI, No. 4; Prologue, No. 3.
- <sup>25</sup> *Ibid.*
- <sup>26</sup> *Genealogy of Morals*, III Essay, No. 1.
- <sup>27</sup> *Thus Spake Zarathustra*, Chap. XV; p. 414 (Ludovici).

## THIS TREMENDOUS LOVER

**N**O MATTER what we do, unless we do it in the love of God, it profits us nothing. God wants our love. He will be satisfied with nothing else. That is what He principally looks for in our works. The things we do or achieve are not of primary value to God, for He can create them by a mere thought; or with just as much ease He can raise up other free agents to do what we do. But the love of our hearts is something unique, something no one else can give Him. True, He could create other hearts to love Him, but once He has created us and given us free will, the love of our particular heart is something unique and in a way irreplaceable. In any case, it is not for His own sake that He wants our love, but because He desires to make us happy with Him forever, and He can only do that if we are in love with Him.

It might seem that that is something beyond our power or choice. One speaks in human relationship of "falling in love"; it is not, as it were, something deliberate, something that can be done at will. That peculiar acquiring of a new and special interest in another person, and the development of a new power to love that person, which raises the whole level of the life of a man or woman and opens the door to the highest form of human happiness, seems to be something fortuitous, an accident, a stroke of luck. Whether that be so or not, there is a very close analogy between the human and the divine, which we intend to stress in this book. But there is one important difference in regard to the love of God. There, instead of speaking of a soul falling in love, it would be nearer the truth if one spoke of love falling into the soul. For God gives us the love with which we are to love Him; more than that, He gives us the gift of wisdom, by which we acquire a taste and a relish for God and for His friendship and His ways. Both the love and the wisdom come from God; this will help us to understand the otherwise seemingly harsh treatment of the guest who, in the Gospel parable, came to the wedding-feast, without the ceremonial garment. Unless one realizes that such garments were provided by the host, one will not understand the host's resentment at the guest's refusal to avail of his

kindness, and one will completely miss the parallel with the man who comes to the service of God without love in his heart. For if there is one gift that is to be had for the asking—and there are many—it is the gift of love for God.

There is only one source of true happiness in this life or in the next, and that is to love and to be loved. Knowledge that does not lead to love is worse than vain and sterile. It is of course quite true that love expresses itself in many ways, and it is true that its reality can be questioned if it does not seek expression in some way; but for all that, it is love, and love alone, that matters. St. Paul and all the saints knew that; our Lady knew that; our Lord knows that, and God Himself knows it and tells it to us in the Scripture. "I have loved thee with an everlasting love" (Jer. xxxi, 3). "My son, give me thy heart" (Prov. xxiii, 26). "Love is the culmination of the law" (Rom. xiii, 10).

But when we examine the Scriptures, we notice that God does not confine His commandment of love to love for Himself; He insists that we must also love our neighbor, and it soon appears that He speaks as if the two loves were inseparable, and, in fact, one and the same. We read such texts as "Thou shalt love thy neighbor for God" (Cf. Luke x, 28); "All the other commandments are comprised on one word: Thou shalt love thy neighbor as thyself" (Cf. Rom. xiii, 9); and the final exhortation of our Lord to His disciples was His own commandment to "love one another as I have loved you" (John xv, 12). This insistence on fraternal love and its identification with divine love becomes obvious if we remember the principles that govern the membership of the Mystical Body.

The organs of a human body are mutually dependent and operate for the benefit of each other and thereby for the good of the whole organism. Foreign matter lodged in the organism is distinguished from that in the living union with the whole, by its failure to interact beneficially with the rest of the system. It is at best a nuisance. If we then do not interact beneficially with the rest of the members of Christ's body, our title to living membership is immediately compromised. And we cannot distinguish completely between Christ and His members; we cannot love Christ without being willing to love the whole Christ—Head and members. What we do to our fellow members is done to Him—for they are His Body. We have His own word for it: "Amen, Amen, I say to you, as long as you did it to one of these my least brethren—you did it to me" (Cf. Matt. xxv, 40). It is

Christ whom we serve, or injure, in the person of our neighbor.

But if our fraternal charity is to be Christian, its prime motive must be the love of Christ. That is why theologians do not distinguish essentially a double precept of charity, one for God, and one for our neighbor; they only recognize one, the love of God. And that is why St. John writes:

"If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God, whom he seeth not. . . . If we love one another, God abideth in us, and his charity is perfected in us. In this we know that we abide in him and he in us: because he hath given us of his spirit" (I John iv, 12, 13, 20). "Let us love one another, for charity is of God. And every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God, for God is charity" (I John iv, 7, 8).

Volumes could be written on these texts. One thing is clear: that to abide in God, one must love one's neighbor; fraternal charity is a necessary manifestation of love of God, which does not exist without it. In the practical part of this book we shall discuss the working of fraternal charity. Let it be noted here that charity does not compel us to *like* people, but to *love* them. And love is an act of the will wishing one well. Further what passes for fraternal charity is often not really Christian. Modern civilization is full of a humanitarianism which is not Christian charity, for its motive is not the love of God. It may be a love of man, though it is more often a love of management. Whatever be its motive, unless it be derived from the love of God, it *profiteth nothing*. It is on this point that many Catholics—even many Catholic religious—make a fatal mistake that renders much of their works for their neighbor sterile and unprofitable; for their motives are human. To them can be applied that threefold warning of our Lord: "Amen, I say unto you, they have received their reward" (Cf. Matt. vi, 2). Still we must not be too general in our condemnation, for when a man works according to what he believes to be his duty, God will not fail to have compassion on him, and will give him the grace to rectify his outlook. But for a healthy Christian life, all a man's work must be done with God, for God, and in God; the love of God is at once its source, its end, and its principal value.

For the whole spiritual life is a love affair with God, and if that expression has associations that are out of place here, it is because of the abuse of it, not because of its proper use. As we

shall see, God Himself uses human love to teach us the secrets of divine love. The love of God for us is shown forth in the Life and Passion and Death of our Lord. Our return is the influence of love for God in our own life, and that is especially shown by our fraternal charity. God not only gives us the power to love Him, He also gives us the opportunity of exercising that power. God is completely self-sufficient, and as we can add nothing to Him, our love at times seems hopeless and helpless. But God has so identified Himself with the needs of our neighbor, that what we do to others for God's sake, is done to God Himself.

The love of God, then, and the love of our neighbor are one and the same virtue. This virtue is the effect of our incorporation in Christ, but it is also the means of fulfilling the law of our life in Christ. It is God who works in us both to love and to do the works of love. These works are many; and for their performance God has given us other virtues called the moral virtues, which depend upon the four cardinal virtues of prudence, justice, temperance, and fortitude. These we need to regulate all our actions, to be honest with our neighbor, to control our lower appetites, and to overcome our weakness and fear, so that all actions which we perform may belong to the life of the Body of Christ.

In addition to these virtues, and to the seven gifts of the Holy Ghost, our life in Christ needs a continual series of helps called actual graces, by which we are moved to do good, and we are sustained in all our actions. We cannot begin a single good act without the help of God. "Without me, you can do nothing," said our Lord (John xv, 5). But God is our Father, and He does not fail His children, and Christ is the Head of His Body and as the Church teaches: "He constantly pours forth His grace (virtutem) upon those who have been justified, as the head exercises its influence on the members and the vine on its branches; and this grace ever precedes, accompanies, and follows their good actions" (Council of Trent, Sess. vi, cap. xvi). There is, so to speak, a complete nervous system in the Mystical Body, which controls the actions of all its members, and without that vital initiation and guidance, they are paralyzed. The working of actual grace is of great importance in the spiritual life, but to examine the virtues or the different graces in greater detail here, would make the treatment too theoretical, and would put us in danger of losing sight of the main outline of the Christian life, which is lived through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, for the glory of the Eternal God.



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The above passage has been selected from an excellent book of principles and practice in Christian living centered around the reality of the Mystical Body of Christ—*This Tremendous Lover*, by M. Eugene Boylan, O.Cist.R. This brief excerpt is printed with the kind permission of the publishers—copyright 1947 by The Newman Bookshop, Westminster, Maryland.

## Book Reviews

**Love or Constraint?** By Marc Oraison, D.D., M.D. Translated by Una Morissy. New York, Kenedy, 1959. 172 pp. \$3.75.

Father Marc Oraison, eminent French authority, has consolidated his penetrating theological and medical knowledge as well as his pastoral experience and training in child psychology in order to give us a most rational and spiritual discussion of religious education. *Love or Constraint?* is going to be the solution to the problem of Catholic intellectualism. Father Oraison's teaching, if followed, will put new leaven into religious education and cause it to rise to a full stature worthy of the name Christian.

In these days of controversy over the Catholic intellectual contribution to the human society there is the danger of overemphasizing the purely natural sciences and of neglecting the development of our Catholic people's education along religious lines. Indeed, the modern Catholic who is well educated according to the standards of secular society is all too often retarded in the knowledge of God and the practice of religion. This state of affairs tends to make today's Catholic schizophrenic. Highly rational and intellectually mature in their outlook on mundane matters, they become sentimental and adolescent, if not infantile, when confronted with the living Faith. A change is necessary somewhere. Father Marc Oraison boldly and clearly indicates in the subtitle of his present work, "Some Psychological Aspects of Religious Education," where that change must take place.

A religious education that does not keep in stride with the intellectual and psychological development of man can never amount to more than a set of memorized formulae, a sort of ensemble of pious clichés. It is certain never to achieve vitality and effectiveness in the

existential order, and, if it is not altogether discarded, it can only become a sham, an indifferent and feeble answer to an emotional need. Religious symbols lose their value and become part of the modern 'philosophical' nonsense of words. To ward off such a lamentable reversal of religious growth an abolition of the catechism and alteration in religious doctrine is not at all necessary. Defined doctrine cannot be changed and the catechism has served its purpose well from the first edition of the *Didaché* down to the present Baltimore Catechism.

The answer to the religious educational problem is to be found in an improvement of the teaching method. "The essential point is never to forget that religious education is not by any means a question of 'teaching' solely, but also of a *proper psychological atmosphere*." (Emphasis added).

Failure on the part of instructors of religion to try to comprehend the whole child will inevitably end in disaster. The child in the years of rapid emotional evolution (the time of the 'oedipus' conflict and adolescence), which years coincide roughly with entrance into grammar school and high school, demands of his teacher a well founded knowledge of his psychological state. The teacher must "realize to the full all that he (the child) is capable of at any given moment of his evolution and development." Excessive demands can only lead to a paralysis of the psyche. On the other hand, a false mode of procedure that does not demand enough leads only to disinterestedness and curiosity, which tend to stifle the supernatural life in young souls. The teacher who refuses to adopt this dynamic concern for his charges is playing pretty games with a human personality in the process of maturing. The child is relegated to the status of an object to be tossed around according to the faulty pedagogical whims of the teacher compromised by his own pride.

The parent also has his part to play in the religious education of the child. Indeed, his is a most primary role. In Chapter III Father Oraison proposes an examination of the 'unconscious' of parents. The problems of possessiveness, projection of parents upon their children, unconscious cruelty and frustration are pointed out as extremely detrimental to the normal development of the child. These processes in turn will affect the child in such wise as to act in an equally 'neurotic' manner towards his children. Since these problems are rooted in the unconscious, they are most difficult to spot. Once known, however, and accepted, resolution of the problems is more or less insured.

Father Oraison stresses the individuality of the child. While general psychological factors in normal child growth can be ascertained,

each child still remains a separate entity, an individual human being. "The realities governing every life are too fluid, too dynamic, to be enclosed within the strict boundaries of a system, for this is precisely to destroy their existential character. Every individual has his own history. . . ." To approach the child as anything other than an individual is to destroy its relationship to God and to create a monster.

The very method of religious education must be improved also, and improved along these same psychological lines. The method should insist on the child's intimate role in his religion, his personal and dynamic relationship to God in the network of the Church. "Religious education therefore should take very objectively into account these emotional elements, in order to enlighten the child regarding the divine mysteries in a gradual and continuous way that will be acceptable to him." The child must be made to grasp in their proper meanings the basic religious truths. He must be taught to differentiate between the essential and the accidental, between true religious sentiment and sentimentalism. God must not be held up as an All-Powerful 'Bogeyman' nor the priest as a 'Holy-God-policeman-dictator.' Such concepts in the mind of a child are the foundation for later apostasy. All religious realities must be given their proper and true perspectives in the mystery of the Church.

The author outlines the real relationship between the moral conscience and the religious sentiment. His application of the principles developed by St. Thomas Aquinas is excellent and especially encouraging to Thomistic educators in the Dominican tradition. St. Thomas' moral teaching is one of dynamism, or oriented energy, of return toward God. Father Oraison condemns the legalistic atmosphere as contrary to psychopathological and spiritual experience. "There is but one normative instruction, one absolute precept in the true Christian moral system: THOU SHALT LOVE."

In Chapter VIII there is presented to the reader a very workable, if not the perfect, educational method for the imparting of religious truth. It is God's own 'educational method' as revealed in the Sacred Scriptures. "For a human being, the drama of his own destiny is comparable at all points to this drama of the Jewish community which through the course of the centuries learned laboriously to transcend the illusions of time." The Catholic child must learn the joy of this life in relationship to eternal life because it is only there where its true value can be found.

Rigid formalism, legalistic attitudes and great stresses on negative precepts are taboo in Father Oraison's idea of an effective Christian method of teaching Divine Truth. "All religious education, in

its teaching aspect as in the existential atmosphere in which the child grows up, should be centered around the positive power of love and of hope. The mature Christian is a pilgrim who becomes more and more conscious of the Kingdom of God."

St. Augustine writes that there is no way of discerning the children of God from the children of the devil except only by charity. Those who have charity are born of God. The question posed by Father Oraison in the title of the book—Love or Constraint?—has but one answer: LOVE. For where there is no love, put love in and you will draw love out!

G.B.D.

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**The Primacy of Charity in Moral Theology.** Gillemán, Gerard, S.J.  
Translated by William F. Ryan, S.J. and Andre Vachon, S.J. Westminster, Newman, 1959. 420 pp. \$5.50.

The deepest and most fundamental of all of man's spiritual tendencies is that of charity-love, of which the virtuous act is nothing more nor less than a *mediation*. This is the thesis upon which Fr. Gillemán bases a work which seems to be a significant contribution to the modern development of moral theology.

From a critical point of view, the author has in mind the "ultra-objective" concept of the virtues, which, with charity, make up the spiritual organism. Such an interpretation of the relation between love and, in particular, the moral virtues would, indeed, admit the influence of the virtue of virtues in every act which is performed in the state of grace. The author asks, however, whether or not "this abstract essence of the virtuous act [is] still an authentic moral reality when we conceive it separately from its concrete ordination to the ultimate end?" (p. 31).

Traditionally the relationship between charity-love and the other virtues has been expressed in terms of "participation." Fr. Gillemán admits that this seems to be the best way of making clear the *ontological* relationship (p. 172). At the same time he rejects the way in which the Salmanticenses explain charity's informing of the virtues, viz., by having recourse to a modal quality, "a particular participation of charity which informs each virtue, elevates intrinsically, and makes it capable of attaining the end of charity and of producing intrinsically supernatural acts" (p. 40).

According to the author, the *actual* relation between charity and the other virtues is best explained through the category, *mediation*. In employing this term, Fr. Gillemán is well aware of its use by some of the contemporary existential philosophers; in fact, that is pre-

cisely his chief reason for making the attempt to show its significance in moral theology. Two of the author's statements will make it clear what is meant by the term. "For us a reality is considered as a mediation to the extent that it is in actual relation and puts us in contact with a more profound reality which it manifests by appearing in the zone of clear consciousness and explicit activity . . . a reality is a mediation of another when it appears as a real sign of this other, when we can grasp its full significance only if we see it as revealing by its transparency another reality with which it puts us in mediate contact" (p. 87).

With this foundation the author sets before himself the *Methodological* task of determining the "transparency of charity in all moral activity, which is its mediation and to which it gives soul and sense" (p. 239). Thus he is able to devote chapters to the synthesis of love itself, on the various levels of consciousness, and then to the ways in which a love-centered moral theology will be affected in the treatment of the other elements of the moral life: Christ-centeredness; devotion to others, filial sanctity, the "sacramental attitude," as well as chapters on a few of the virtues (religion, chastity, and justice).

There is no doubt but that this book of Fr. Gilleman is a breath of fresh air in the field of moral theology. Certainly to be able to function as a unifying principle of the spiritual life, the exposition of moral theology of itself must be an ordered unity. This is just the idea that the author is trying to drive home, basing himself on the Thomistic doctrine of charity as the "form of the virtues."

There are, however, two things which are a bit disappointing in this volume. First of all, the author promises to give in the first part of the volume an historic treatment of the development of St. Thomas' doctrine on the influence of charity in the moral life. This section does not seem to fulfill that promise. The texts which are considered are not really discussed in an historical context. This does not, however, vitiate the presentation and exposition of the texts themselves. We should like to see this task undertaken more fully. None of the footnotes contain anything but a bare reference to the places where texts may be found, and this will be a handicap to those who do not have easy access to works other than the *Summa*. The second reservation that might be entertained is with respect to the author's tendency in the latter part of the volume to descend too much to the prudential order. His methodological aim does not require this. For the rest, one could not help but recommend the book, especially to teachers of Christian doctrine who are desirous of giving life to their reconstructing in thought the unity of the spiritual organism.

B.M.S.

**The Degrees of Knowledge.** By Jacques Maritain. Newly translated from the fourth French edition under the supervision of Gerald B. Phelan. New York, Schribner's, 1959. \$7.50.

"Maritain's *magnum opus*," *The Degrees of Knowledge*, "has been and still is generally acknowledged as one of the most important philosophical works of our time." From even the most superficial examination of the book's contents, breadth and depth, it becomes apparent that this is no extravagant praise for this outstanding work of perhaps the outstanding exponent of Thomism for the contemporary lay audience. *The Degrees* includes, broadly considered, three sections: an opening chapter: The Majesty and Poverty of Metaphysics; and two Parts: The Degrees of Rational Knowledge, and The Degrees of Suprarational Knowledge. Such is, 1) the central aim, a metaphysical consideration, and 2) the scope, "a synthesis . . . of a vast range of problems . . . starting with the experience of the physicist and ending with the experience of the contemplative . . ." (p. xi).

The First Part begins with Chapter II: Philosophy and Experimental Science, "a kind of introduction to the three following chapters, (which) will at one and the same time include a more profound treatment as well as a larger synthesis of the problems herein involved" (p. 21). The rest of the First Part is, then, set under the general title: Speculative Philosophy. It includes three chapters, on "Critical Realism" (the general theory of knowledge of Thomism, as well as the refutation of several other epistemological points of view); on Knowledge of Sensible Nature (wherein the main problems treated in Chapter II are reintroduced and a more detailed consideration is given of the Philosophy of Nature); on Metaphysical Knowledge (culminating in a remarkably clear treatment of the knowledge of God).

The Second Part, The Degrees of Suprarational Knowledge, also includes four chapters: Chapters VI: Mystical Experience and Philosophy; VII: Augustinian Wisdom; VIII: St. John of the Cross, Practitioner of Contemplation; and IX: *Todo Y Nada* ("*All and Nothing*," a description of the way of spiritual perfection following the doctrines of St. John of the Cross).

This new English edition of *The Degrees* includes several things that were not in the former edition: a special Foreword by Maritain himself, the Appendices that were only summarized in the last edition, and an Index of Names. There are nine Appendices in all, most of them rather detailed and even more technical than the text of the book itself. Despite their difficulty the Appendices by all means deserve



inclusion. Most of them make important additions to the text and will be of special note to the professional reader and student.

Justifiable care has been taken to make this new edition of *The Degrees* worthy of the French original. The book is well bound, in almost the same format as the original English edition of 1937, though the type style is more compact. There are some minor flaws, rather surprising in light of the care that was lavished on this edition. These range from minor typographical errors (about fifty were noticed in passing) to incorrect references. There are also a few sentences that do not make sense (e.g., p. 143, l. 37, and p. 232, l. 19). The Mother of the Carmelite Reform is St. Theresa in the early part of the book, St. Teresa from page 319 on. But the most remarkable slip is in the Table of Contents. As we noted above, the First Part is divided into two smaller parts, one introductory to the other. The text is set up accordingly, with the first title, "Philosophy and Experimental Science," printed not only as a division head but also as the title of Chapter II, and the second title, "Speculative Philosophy," set apart on a separate page (69, with pages 68 and 70 blank). But in the Table of Contents "Speculative Philosophy" is printed as though it were a minor subchapter-heading under the preceding chapter.

It is the dubious distinction of great philosophical works that they arouse as much controversy as they settle. This has certainly been true of *The Degrees of Knowledge*. To a great extent the book came to be as the result of controversy, is itself in large part controversial, and where not directly so is still inclined in that direction. For this reason we feel free to bring up a controversy and emphasize an opinion at odds with one of the fundamental theses of this and other of Maritain's books. That is the question of whether or not Experimental Science is specifically distinct from the Philosophy of Nature.

One of the best summaries Maritain has ever given of his position on this matter is to be found in *The Degrees*, p. 178, n. 1:

This difference must be regarded as appertaining to the essential and specifying order, if it is true that it is the degree of immaterialization of the object constituting the *terminus ad quem* of the abstractive operation, and manifested by the *mode of defining*, which introduces specific differentiations between sciences situated on the same generic degree of abstraction. It is obvious that empiriological definition, by resolution into the observable as such, is essentially different from definition of the ontological type, by desolution into intelligible being. The difference between the Philosophy of Nature and the sciences of phenomena, whether of the em-

pirometric or empirioschematic type, is much more marked than the difference between arithmetic and geometry, which were for the scholastics two specifically distinct sciences. This is the way in which John of St. Thomas distinguishes Natural Philosophy and Medicine. And, if St. Thomas seems to place the Philosophy of Nature and the Sciences of Nature in the same specific class in which the diverse degrees of concretion of the object involve only differences of more or less of the same, it is precisely because in his epoch the Sciences of Nature, except in certain already mathematicized domains such as astronomy and optics, had not yet won their methodological autonomy, and still constructed their definitions according to the same typical model as the Philosophy of Nature.

We might set up the following outline of Maritain's position:

1) There are three degrees of abstraction: physical, mathematical and metaphysical; of these two are true genera with true species: mathematics being divided into arithmetic and geometry, and physics being divided into Natural Philosophy and Experimental Science.

2) The basis of the latter specific distinction (between Natural Philosophy and Experimental Science) is the difference in mode of defining or autonomous methodologies.

3) The formal objects manifested by the diverse modes of defining are "intelligible being" and "the observable as such"; elsewhere Maritain distinguishes these as: "*ens sensibile* with the emphasis on *ens*" and *ens sensibile* with the emphasis on *sensibile*"; or again as: "*ens mobile* under its aspect of *being*" and "*ens mobile* under its measurable aspects."

In the citation above we have seen that Maritain recognizes that this is not the explicit doctrine of St. Thomas, although he maintains that it would have been had the natural sciences been sufficiently developed in St. Thomas' day. There is, however, a rather important group of Thomists who maintain the opposite opinion. The group is represented in this country especially by the Dominican Fathers of Albertus Magnus Lyceum in Chicago. They hold that Maritain's position is not only not that of St. Thomas but also that it will not stand up theoretically to the principles of St. Thomas' scientific methodology.

1) In answer to the first point: are the two disciplines specifically distinct? We should point out that if there were such a specific distinction as Maritain posits between Experimental Science and Natural

Philosophy, then the Experimental Science that would result would not be science at all in the Aristotelian sense. The empiriometric and empirioschematic definitions and laws arrived at would have only probable force, not the force of strict philosophical demonstrations.

2) Are the methodologies of the Philosophy of Nature and Experimental Science really different? Judging superficially, the answer would be a resounding Yes. There is no doubt that the laboratory technique of the modern scientist is something vastly different from the purely philosophical procedure of Aristotle (in his *Physics*) or St. Thomas. But as a *scientific* apparatus the laboratory technique is far from being the essence of modern scientific methodology—science is still first of all a *habitus* of the mind, a process of reasoning. Is, then, the primarily mathematical reasoning process essential to modern science? Is it so essential that it would constitute a specific difference with reference to Natural Philosophy? Maritain himself has done a remarkable job (pp. 41-42, especially p. 42, n. 2) of showing that such a mathematical process (that of the scholastics' *scientiae mediae*) is at once *formally mathematical* and *more physical* than mathematical ("Since every science not abstracting from sensible matter is physical"—Cajetan). This distinction emphasizes against extreme positivists that modern science cannot remain forever foreign to explanation through physical causes. This distinction may well remain in the order of "what should be" rather than "what is" among scientists, but it retains nevertheless its theoretical value and importance. In one of two important studies that will be cited here against Maritain's position Fr. William A Wallace, O.P., in his doctorate dissertation at the University of Fribourg, *The Scientific Methodology of Theodoric of Freiberg: A Case Study of the Relationship between Science and Philosophy* (The University Press, 1959), has shown convincingly that the Aristotelian method of science can be and has been fruitfully applied to problems of modern science. In fact, the obvious implication of his study is that this method should be applied in order that modern science may make the progress it should as a true process of understanding nature *scientifically*.

3) What then of the distinction between formal objects (formal *subjects* would be a preferable term), between *ens mobile* in its aspect of *being* and *ens mobile* in its measurable aspects? Here again Maritain seems to have taken the *de facto* situation of modern science for a *de jure* distinction. According to the schema of St. Thomas (to which Maritain makes reference in the citation above) wherein he places the sciences of nature in the same specific class as Natural Philosophy, the whole gamut of *entia mobilia* is considered to be ar-

ranged in a sort of hierarchy of scientific *subjects*, each with a greater and greater degree of concretion until we come to as close an approximation of science of each species under *ens mobile* as human knowing will allow. In such a setup the role of science is exactly the same for each of the possible *subjects*: namely, to function as an instrument for the mind to get to know as much as it can about that subject. Some of the subjects may well be so mathematical that they require what Maritain calls empiriometric or empirioschematic definition in the dialectical process leading up to their formal definition, but in the end this process should be turned around and *certain* knowledge deduced of the attributes of each of these subjects (which include all the special tracts in Physics, Chemistry, etc.). In another important study ("Some Demonstrations in the Science of Nature," *The Thomist Reader*, 1957, pp. 90 sqq.) Fr. Wallace has shown that the natural sciences are patient of strict philosophical demonstrations, and therefore that these subjects (which include such standard topics as Heat, Light, Sound and Electrons from Physics, as well as similar ones in Chemistry, Biology and Psychology—it is also interesting to note that most of the demonstrations listed were made by modern scientists without the slightest inkling that their reasoning processes could be termed "philosophical demonstrations") should be ranged under a schema of sciences similar to that proposed by St. Thomas rather than set apart as sciences really distinct from Natural Philosophy.

There are other theses in *The Degrees of Knowledge* with which issue might be and has in fact been taken. But what is perhaps most amazing about *The Degrees* is the tremendous amount of indisputably solid material that remains over even after all the controversies! The book is indeed a truly monumental philosophical work. No one can do otherwise than thank Maritain, Fr. Phelan and the publishers for this fine new English edition.

R.M.D.

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**Pamphlet Bible Series.** New York, Paulist Press, 1960. 75¢ each (paper).

1. **The Law Given Through Moses.** By Neil J. McLeny, C.S.P. 32 pp.
2. & 3. **The Book of Genesis.** Parts 1 & 2. By Ignatius Hunt, O.S.B. 96 pp.
4. **The Book of Exodus.** Part 1. By Roland E. Murphy, O. Carm. 96 pp.

In probably the first complete Biblical commentary to appear in a long, long time the Paulists are making it possible for the ordinary Bible reader to share in the knowledge of American Catholic Biblical scholars. By no means a monumental work nor intended to be so, the

Pamphlet Bible Series accords to all an inexpensive and easy way to gain access to the Bible and to its modern interpretation. One pamphlet will appear each month and at the end of sixty-five months the faithful collector will have a complete Bible and a complete commentary.

The text used naturally enough is the Confraternity version which itself is not yet complete. This deficiency may impair the value of the series. The commentary precedes the text and is in italics (an idea of questionable worth). The commentator proceeds section by section instead of verse by verse. Brief but ample paragraphs make the whole reading much easier. Emil Antonucci is to be heartily commended on his "chalk" drawings especially the pamphlet covers. The pamphlets themselves, however, are very fragile and it is to be wondered whether at the appearance of the sixty-fifth the first will still be in readable condition. The paper unfortunately is not of the highest quality either. However, its use probably could not be avoided. These are minor criticisms and in time a bound edition of the series may appear.

Father McEleny's contribution is simply an introduction to the Pentateuch as the subtitle indicates. Such auxiliary pamphlets will appear at intervals. He considers in a simple and readable fashion the formation of the traditions involving the first five books of the Bible. Other usual bones of contention in Genesis are also considered. Father Hunt's commentary on Genesis is in a popular style and happily devoid of technical language. The two pamphlets have the 50 chapters of Genesis equally divided between them. There is seldom even an indication of an opposite opinion which brings the advantage of smoother reading. In the commentary on Exodus Father Murphy's terminology is a little more technical but not enough to make things difficult for the reader. The commentary does not follow the text chapter for chapter but rather according to the accounts of the same event in different traditions. Two especially fine sections are those on the plagues as miracles and the literary form of Exodus 1-15. This series will be another fine contribution to the constantly growing supply of Biblical Literature in English. Heartly congratulations to the Paulists for their clear farshightedness. J.V.B.

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**A Guide to Reading the Bible. Part One—God Begins.** By Father Daniel Lupton. Chicago, Acta Publications, 1959. 95 pp. 75¢.

"Good things come in small packages." If not the very best effort of an American Biblical scholar on the popular level, this first part of a projected four part aid to reading the Bible comes pretty close.

Against the normal run of Biblical reading plans Father Lupton

first invites the reader to start at practically the end of the Bible (Ephesian 1-4). Why? To show the perfection of God's plan for salvation and so make its progressive realization in Scripture more easily recognizable. Having read something of Ephesians there then occur readings from Genesis 12-25. Genesis 1-11 is left to the end of the pamphlet for the simple reason that the reader needs some familiarity with Israelitic literary style before clashing head on with the apparently "fantastic" accounts in these first chapters of the Bible. Such are a few of the happy innovations.

The selected readings are adequate and brief. The rather full analysis and explanation of each text is supplemented by short essays treating the formation of the Old Testament, Palestinian geography, and Biblical literary forms respectively. The maps and illustrations make their points clearly and uncomplicatedly. The liturgical use of the texts is exposed and the reader is given ways and means to put them into practice.

This little pamphlet-book deserves at least 95 pages of praise for what it has done to entice the layman into reading the Bible. Hurrah! Let's have more.

J.V.B.

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**Reading the Word of God.** By Lawrence Dannemiller, S.S. Baltimore, Helicon, 1960. 201 pp. \$4.50.

If book reviews could be limited to one word, "simplicity" would do for this book. When Father Dannemiller indicated in his preface that *Reading the Word of God* could be used profitably by fifth graders and up, he did not exaggerate. Technical language and references are totally lacking and yet on close examination the author's profound Biblical knowledge is amply illustrated. His book (and this is its great blessing) can reach more of the potential Bible readers than perhaps any and all of the current popular Biblical literature.

The body comprises 150 groups of several scriptural readings on a stated subject drawn from different books of the Bible. The three reading plans presented center on this main collection. One plan follows the order of the 150, another the liturgical year and still another "Salvation History." This latter refers to a section in the front of the book which amounts to a greatly curtailed account of the whole Bible with special accent on religious meaning. There is also a supplemental list of readings to the original 150.

What was said earlier bears repeating. This book can be used by anyone and everyone. Such is Father Dannemiller's great contribution to American Biblical appreciation.

J.V.B.

**Introducing the Old Testament.** By Frederick L. Moriarty. Milwaukee, Bruce, 1960. 253 pp. \$4.25.

This book's title might inspire in a prospective reader the following thoughts, "Well here's another of those dull introductions filled with all kinds of divisions, German and French names and thoroughly confusing language. Why did he waste his time?" Persevering to the preface, fading interest may be restored on noting that the book really comprises fifteen biographies. Biography usually makes the most enjoyable reading. He who reads his way to the book's end will on reflection realize that he has received some introduction and some biography.

Father Moriarty mixes the two well. He is much like the mother who gives her little boy a malted milk, hiding a considerable dose of castor oil. Unlike the mother he gets away with it. The biographical part is not quite as interesting as one might expect due mainly perhaps to the paucity of data regarding the Old Testament characters studied. Besides not all the biographical material at hand for each subject is employed.

The introductory matter is couched in "comfortable" language. As, perhaps, its outstanding feature, the extensive use of archeological findings must be cited. Giving a factual setting to a Biblical account always makes for more life from the reader's viewpoint. Direct quotations from the Bible instead of mere references makes the book that much more enjoyable. The bibliography is a neat little package of some of the best books in English on the Bible and related subjects.

This first volume of Bruce's new "Impact Series" does "bring to the modern reader the significant achievements of scholars, both Catholic and non-Catholic, in the field of Scripture. . . ."

J.V.B.

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**Meditations on the Old Testament. The Narratives.** By Gaston Brillet, C.Or. Translated by Kathryn Sullivan, R.S.C.J. New York, Desclee, 1959. 249 pp. \$3.50.

Often a book entitled "Meditations" is really one man's opinion on spiritual verities. Immediately such a quality renders the work less universal and limits it to the few who enjoy the author's particular style, thought or pious ramblings. Of such wise are some of Father Gaston Brillet's ninety-one meditations on the narrative ("historical") books of the Old Testament but by and large they will please all.

Many of the generally short chapters score peculiarly modern



evils. A recurrent theme is that of opposition to the tendency of people to give up a particular effort in the face of trials. One meditation concludes that we could certainly use good Church architecture. Pere Brillet's work also gives evidence of acquaintance with current Biblical studies. This volume is the first of a series of four, the others considering the Psalms, Prophets and Wisdom literature.

There is one clever ruse. In the author's preface it is suggested that a commentary be employed. Most often in each chapter the reader is also urged to peruse other longer sections pertaining to the short text cited as the subject of the meditation. In effect all of this amounts to an almost complete scientific and spiritual study of the 21 Historical books. Needless to say such a plan makes an impossible demand on the average reader.

These latter observations, however, are not meant to depreciate the worth of Pere Brillet's work. Like other foreign imports, this book should far outsell its few native rivals. J.V.B.

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**Shorter Atlas of the Bible.** By L. H. Grollenberg, O.P. New York, Nelson, 1960. 196 pp. \$3.95.

"To provide as much as possible for as low a price as possible" is Father Grollenberg's firm purpose in this "not simply shortened version of the *Atlas of the Bible*." It is for all practical purposes another atlas. The approach, pictures and maps, remains the same, but the texts differ. The maps are not as detailed and several newer photographs have been added, e.g., on Hazor and the Qumran Scrolls. The book itself is as well made as was the larger atlas and only falls short of the latter's quality in the paper on which the text is printed.

The text itself reads easily although the print may be a bit eye-straining. A new and helpful addition presents itself in the sketch maps and tables in various chapters. Sad to say only ten maps grace this book which just about qualifies it for the title "atlas." Between the indices of the two atlases comparison is futile.

Not too surprisingly the larger work yet remains the more desirable, but for a spare pocketbook and an amateur interest the *Shorter Atlas of the Bible* fits perfectly. J.V.B.

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**Mary the Mother of God.** By Msgr. L. J. Suenens. Translated by a Nun of Stanbrook Abbey. The 20th Century Encyclopedia of Catholicism, IV, 44. New York, Hawthorn, 1959. 140 pp. \$2.95.

The Mother of God is the Mother of Christ and the Mother of

Christ is the Mother of all those united to Christ in His Mystical Body. So just as Mary is the paradise and ineffable world of God where Divinity has planted the seed that wrought our Redemption, so the members of the Mystical Body are lesser grades of the Godhead where that Seed bursts forth into new fruit through which the Redemption is brought to every age. But every garden needs a watchful gardener, a gardener who knows the needs of the seedlings planted in it. Mary is our gardener. She as our co-redemptrix knows the conditions, the care and the labor which will bring Her Seed, Her Son, to full maturity in every Christian soul. She alone can be both Mother and Mediatrix for us in our work of continuing the Redemption of Jesus Christ.

*Mary the Mother of God* is a book that reveals to us the role that Our Heavenly Mother has played in our Redemption and which she continues to play now in the application of its redeeming fruits to Christ's Mystical Body. The present volume presents to us Our Mother in all her mysteries. The theological controversies are side-stepped in order that all her children may come to understand their Mother better. Mary is shown to us as she figures in the Divine Plan. Her roles in the Incarnation, the Redemption and as Mediatrix of Graces are beautifully and carefully spelled out so as to give all Catholics a better appreciation of them. The separate and complete study of the Assumption will be of benefit to layman and cleric alike.

The last chapter which treats of Mary and our times is a revealing and practical study of modern devotion to Mary: what it is, how to foster it, why it is necessary.

Indeed another star in the constellation of works produced by the 20th Century Encyclopedia of Catholicism, *Mary the Mother of God* shines bright and adds a certain gentle softness to the already imposing galaxy.

G.B.D.

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**What Is an Angel?** The Twentieth Century Encyclopedia of Catholicism IV 47. By Pie-Raymond Regamey, O.P. Translated by Dom Mark Pontifex. New York, Hawthorn, 1960. 127 pp. \$2.95.

That angels exist is a clearly defined truth of faith. To many of the faithful, however, the invisible world of spirits is a zone of unsearched mystery. But the Scriptures, Tradition and theologians have unveiled so much of this mystery that it would be pitiful if Catholics should remain ignorant about angels. There is nothing more apt to make a bridge between our concepts and the transcendent supernatural concepts than our knowledge about spiritual creatures. More-

over, in order to appreciate the richness of our spiritual life and the remarkable order of the supernatural universe, we must understand the place and ministry of the angels. This is true especially in our times when worldly comforts have secured a weakening of our spiritual understanding. The modern concept of angels as mere dream-archetypes is directly opposed to the word of God.

*What Is an Angel?* fills out this vacuum in lay-Catholic theology. It brings out the traditional teaching on angels with fresh insights on what they personally mean to us. Pere Regamey was aptly commissioned for this work. He follows faithfully the scholastic procedure. First, he proves from every possible source that angels exist. Next, he explains their nature, their numbers, their operations. Then he discusses their particular worship of God, their ministry and the part they play in the universe. Finally he gives us a beautiful discourse on our friendship with the angels.

The author uses the literature of the Fathers of the Church, of Dante, of Peguy, etc., to make his points concrete. Since, however, any talk about spiritual things is bound to be abstract, this book still remains somewhat technical. Nevertheless, every Catholic will be able to derive from it at least a penetration into the reality of angels, and see in them more than winged-supermen or *dei ex machina*.

Complete but brief, learned but simple, subtle but clear, this book will remain unique for quite some time. A.W.L.

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**The Sin of the Angel.** By Jacques Maritain. Translated by William L. Rossner, S.J. Westminster, Newman, 1959. 106 pp. \$3.00.

The Thomistic school generally teaches that, had angels been created in a state of pure nature, they would have been impeccable in relation to the natural order, but potentially peccable in relation to the possible supernatural order. Maritain once held this thesis; but after careful study, he has been led to oppose it. He published a highly technical article in *Revue Thomiste* (1956, no. 2) to aver that angels would have been peccable even in relation to their natural end. *The Sin of the Angel* is a translation of the article.

This question is entirely a point of intellectual curiosity, but worth getting involved in. It is a potent challenge to the genuine understanding of the nature of evil and free will. Maritain has faced that challenge with far greater lucidity than Vasquez, Janssens, de Blic de la Trinité, and others who came to the same conclusion using other principles. He includes with profound insight and crystal clarity aspects of the problem which all who have discussed this matter have failed to consider.

First of all, sins committed by choosing something which is good in itself do not presuppose ignorance, but only the absence of the consideration of those things which ought to be considered. Secondly, when God is not seen intuitively, it is better to love Him than to know Him; therefore the natural beatitude of an intelligent creature is to be fixed forever in an act of love for God. Thirdly, there are four formalities of love in every intellectual creature which must be properly distinguished in order to understand the texts of Saint Thomas. Lastly, the angel's moral life depends on his love of free option for God as transcendent.

The interpretations of the texts of St. Thomas are indisputably valid. Because of the existential perspective of these texts, however, Maritain necessarily relies more on Thomistic principles taken from the *Summa*, which represents the Angelic Doctor's mature mind.

Without detracting from the extraordinary nature of his exposition, it must be said that for the complete demonstration of his thesis Maritain must still explain in more detail a crucial point of his argument, i.e., the beatific import of the angel's "crossing the abyss between his own universe and the world of *Deus Excelsus Terribilis*." In other words, he must explain how loving God is the ultimate end of the angel in a state of pure nature, and how this would be outside the angel's "natural integrity" but within the natural order.

There is no doubt, however, that, if this book is read critically and without presuppositions for the sake of conservatism, great enjoyment could be had from its competent reawakening of an old controversy.

A.W.L.

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**Divine Friendship.** By Jerome Wilms, O.P. Translated by Sister M. Fulgence, O.P. Dubuque, Priory Press, 1958. 132 pp. \$1.45 (paper).

Father Wilms, in his present work, *Divine Friendship*, gives us a rather complete and analytic study of our relationship of love to God. This study of the Queen of the virtues is based entirely on the doctrine of St. Thomas Aquinas. This does not, however, preclude the use of the Scriptures, the Fathers and other eminent theologians. The resulting work is a treasure of spiritual theology, a tribute to St. Thomas' own thought and a veritable requisite for every Catholic.

Having arrived at the existence of divine friendship from a careful scrutiny of Holy Scripture and Tradition, Father Wilms explores the essence of true Charity. Neither a benevolent love nor a mere desire for God, true Charity is communicative. It is "the friendship of man for God." A careful consideration of the terms of this defini-

tion, as well as the object, act, 'bearers' and efficacious cause of Charity, beautifully round out the true notion of the mutual love between God and man.

Next are considered the effects of Charity. Union, joy, peace, zeal, heroism, all are adequately treated and applications in the spiritual life of the Christian are noted. The profound sublimity of Father Wilms' thought in this section is awe-inspiring. Yet its simplicity and clarity render the reflections pleasing and profitable. The final section deals with the state of Charity, both in this life where it can be diminished and even lost and in the Beatific Vision where "there will remain for all eternity the joy and freshness of that first moment" of divine friendship.

"Each one is called to be God's friend." Indeed each one has an obligation of cultivating a burning love for God. Father Wilms' little book can help each of us to recognize and understand that love by which we become God's friends.

G.B.D.

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**Love One Another.** By Louis Colin, C.S.S.R. Translated by Fergus Murphy. Westminster, Newman, 1960. 325 pp. \$4.25.

"Christian charity assumes many forms and many nuances, and is manifested in countless works. It is a mysterious power which influences everything. . . ." Fr. Louis Colin's present work attempts to bare fraternal charity in a most comprehensive study. His success lies chiefly with the readers attitude before, during and after reading this book.

Beginning with an analysis of the nature of fraternal love, Fr. Colin searches the Scriptures, the Fathers and the Mystics in order to reveal the true essence of Christian charity. His reliance upon the doctrine of St. Thomas is notable and he never wavers from the Thomistic path. He then distinguishes it from false 'love' which in truth is only egoism. The second section is entitled "Aspects." This treats of the various forms of fraternal charity: supernatural love of self; holy friendship; Christian love in the home; religious brotherhood; devotion to the Church. The third and final section deals with the works of fraternal love in the apostolate and as it regards the works of mercy.

A monumental work of this type tends to be repetitious, but this is by no means a fault. Repetition here shows clearly the oneness and richness of brotherly love in all its aspects. The author's style is plain and straightforward, qualities which render the message of love most

potent. Fr. Colin is evidently a man with a purpose. The translation does sometimes hinder a fluent reading.

*Love One Another* is a much needed book today. It has all the answers to the modern experiences of isolation and separateness. Perusal of this edition and a follow-through of its contents will assure the reader of peace and joy in his own life and a contribution to the "blossoming and fruitfulness of divine charity" in a savage humanity.

G.B.D.

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**Christian Marriage. 20th Century Encyclopedia of Catholicism, V. 54.**

By Jean de Fabreques. Translated by Rosemary Haughton. New York, Hawthorn, 1959. 109 pp. \$2.95.

Jean de Fabreques, the author of this volume, presents the Catholic case for marriage in terms suitable to the psychology of all. Well aware of the secular attitudes that permeate society at large, the author gives a refreshing and searching analysis of love and marriage in all its dimensions, both natural and supernatural.

Love, the voice of man's nature, is seen in its true and mysterious perspective as the vital force drawing man and woman together into a oneness of soul and body that together they might reflect the fruitful love of God. He points out that the fulfillment that is desired with the whole of man's being is not governed by rules of a blind passion, not merely by instinct as in the lower order of life, but by an elective and controlled love and by the total gift of self to the beloved. Love which is ruled by passion and turned in upon self is sterile and never raises individuals above their egocentricity to become "one flesh in a higher order ordained by God."

The author proceeds in his frank and honest way, steering the middle course between an ultrareticent and ultralibertine attitude, to investigate the pivotal act of this sacred union, the physical act of love itself. The physical act of love can never be isolated from its manifestation of mutual love, and viewed as a mere biological necessity without robbing it of its inner meaning. It is always a betrayal of the reality of love when two people become one in flesh while their hearts are not grafted into one.

The author wisely insists that the demands made by the Church for the permanence and exclusiveness of marriage rest upon foundations given by nature. Far from limiting the reality and possibility of love, the Church defends and protects the reality of love by stressing that marriage can only achieve its exalted creative purpose in proportion as it respects the nature of man as created by God.

Despite the insufficiencies and lacunae that exist in this work in its encyclopedic dimensions, *Christian Marriage* can serve as an excellent introduction into the meaning, mystery and problems of marriage in their relation to Christian love. C.McC.

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**Together Toward God.** By P. Ranwez, S.J., J. and M.-L. Defossa and J. Gerard-Libois. Translated by Paul Barrett, O.F.M.Cap. Maryland, Newman, 1959. 260 pp. \$4.75.

Many parents are conscious of their obligations with regard to the religious formation of their children, but are at a loss on how it is to be done competently and effectively. The purpose of this book is to provide a rather complete, workable plan to help parents to fulfill this responsibility.

The main part of the book is devoted to the various stages of the child's development along religious lines, but also contains much that is of value to the individual parent and the family as a whole. Throughout the book sound principles are given and are followed by examples to illustrate the principles or to provide a guide in similar circumstances if the parent so wishes.

Timely, informative and practical, *Together Toward God* is ideal for the parent, and useful to the priest and teachers who are called on to aid the family in its religious development. N.A.H.

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**The Catholic Youth's Guide to Life and Love.** By Msgr. George A. Kelly. New York, Random House, 1960. 210 pp. \$3.95.

In current magazines and newspapers one can find many advertisements offering to youth guides and plans to life and love. Now, Msgr. George Kelly presents a book of practical advice on youth's problems which is definitely Catholic throughout. The importance of this book for youth cannot be stressed enough.

Considering every phase of their youthful lives, *The Catholic Youth's Guide* prudently and straightforwardly unwinds the complexities facing Catholic youth and offers sound and workable solutions to their difficulties. Chapters on the meaning of youth, dating, vocation, sex and marriage will be enlightening and extremely helpful when read by today's young Catholics. A separate chapter on the physiology of sex by Dr. James T. Geddis, M.D. is especially well handled and suited to the needs of most young men and women.

Designed as a book to be given to youth for their perusal, *The*



*Catholic Youth's Guide* is by no means limited to them. Parents will find it very useful in understanding their young sons and daughters. Teachers, lay and religious alike, will see in it an invaluable aid in counselling their students. The Priest who has any contact at all with youth can use this book in his spiritual direction and as a basis for talks to young groups. It provides an excellent plan for any high school retreat.

The author's style is concise and to the point. His explanations make sense and abound with helpful up-to-date examples. Indeed, he speaks the idiom of today's youth. Father Kelly is to be congratulated for providing youth with a much needed and eminently Christian guide to life and love.

G.B.D.

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**What Is Canon Law?** The Twentieth Century Encyclopedia of Catholicism VIII 80. By Rene Metz. Translated by Michael Derrick. New York, Hawthorne, 1960. 157 pp. \$2.95.

This new volume of the series introduces its readers to the present-day law of the Church. The size of the book caused the author to sacrifice traditional historical considerations in order to give better than a superficial treatment of contemporary Church law. This small book is obviously not an exhaustive study of the vast field of ecclesiastical law, yet the author has made an effort to see the whole of the Church's law, however briefly, and his survey is complete.

The book has a simple plan. There is a brief introduction in which the author answers the delicate problems presented by the fact that the Church has a complex system of law; here he shows the reason for canon law, its justification and originality. There follow two major considerations: the first deals with the origin and nature of the laws of the Church; the second describes the subjects of the Church's legislation. This latter consideration centers around three topics: the internal government of the Church; its relations with the state; regulations for the administration of the sacraments. In a concluding chapter the author searches ahead to see what the future of canon law might be.

The pattern followed in exposing each point is most often a restatement of the code in simple, readable, language—with examples, cases and a few historical notes added for color and illustration. The work is scholarly and informative, yet, because of its size, the author can never become too specific or linger too long among the details; the result is that the entire treatment, although it travels the length and breadth of canon law, seldom penetrates into its depths.

This book will help remove the veil of mystery that surrounds ecclesiastical law for many people; it will also give its readers a more perfect vision of the Church, thus it will keep them from regarding it as nothing more than a juridical institution. All the pages of this work give evidence that each canon of the Church's law has one purpose: to lead souls to eternal life; that governing the Church in all her actions is Her supreme law, the salvation of souls. D.H.

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**The Fathers and Doctors of the Church.** By Rev. Ernest Simmons. Milwaukee, Bruce. 188 pp. \$4.00.

Some men are greater than their books. Certainly the Fathers and Doctors of the Church are not greater than the eternal truths of revelation which their writings expose and defend, yet we can study their lives with inestimable profit. From them we can learn what importance the truths of Christianity must have in each individual life and we can judge what circumstances should prompt the Christian believer to pour his life and talents into the defense of the faith and the explanation or development of doctrine.

This book has no lengthy discussion of doctrine, but it is an attempt to capture the personality of the thirty Doctors of the Church and to present each man against the background of his times. The author has been more successful in re-creating the circumstances surrounding the lives of the Doctors than in the more difficult, and perhaps impossible, task of uncovering that personal character which determined each one's outstanding sanctity.

The author calls the book not history, not biography but journalism, "a kind of advertisement for the Doctors." There is no pretense at scholarship and for his purposes the author excuses himself from its stringent demands. In the colloquial language of the daily newspaper he paints the picture of the Doctors. We are introduced to each one just long enough for a handshake and a "hello." The book is worth as much as is such a passing acquaintanceship, except that these Doctors are interesting people and after meeting them once we will surely look forward to more serious works that will help us to know them more intimately. D.H.

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**The Church and the Nations.** Edited by Adrian Hastings. New York, Sheed and Ward, 1959. 238 pp. \$4.75.

What country today, save Ireland, can really be considered as a Catholic nation? The convinced practicing Catholic in Spain, France and Italy is an uncommon person indeed. Europe is not the Faith. Catholicism is universal and bound to no particular culture, country

or political system. "No nation has a unique or primary claim to the title of Catholic; the Church is mistress of all the nations, at home in them all, but the servant of none." With this 'unsalting' of the traditionally Catholic nations where will the Church look for new 'salt' to season the world in its quest for "one Fold and one Shepherd?" Adrian Hasting's new book indicates an answer.

*The Church and the Nations* is a collection of studies of minority Catholicism in fourteen nations. All are optimistic descriptions of Catholicism as it has been integrated with the national character and life of alien societies. The studies were written by men and women representative of their respective countries. Nearly all are enthusiastic over the great advances made by the Church and indicate in concrete examples the problems Catholicism has encountered and the already evolving solutions to these problems.

Most timely treated are the growth of the Faith in Africa and the certainty that Catholicism is the answer to Japan's revolutionary social struggle. The essay on American Catholicism is straightforward and probative of the truth of the Holy Fathers' many assertions that America is the hope of the Church. Brazil's status as a Catholic minority nation is dishearteningly proven but with the grace of God some hope for the future is apparent. Catholicism as it exists in England, India, Australia, Norway and the Netherlands, among other nations, is offered to the reader for examination.

Cardinal Suhard's observation that "the Church has more to fear from Constantine than from Nero" seems especially true today. If, however, the Church in Europe has arrived at an impasse, if not a retrogression, it is reassuring to know that the Church under Nero in the rest of the world is gaining momentum. Without doubt non-European Catholicism will one day be the reclaiming force in Christendom. G.B.D.

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**After Nine Hundred Years.** By Yves Congar, O.P. N.Y., Fordham Univ. Press, 1959. 150 pp. \$4.50.

Ninety pages of power-packed text and sixty pages of comprehensive notes provide the physical make-up of Fr. Congar's work on the Oriental Schism, which has been translated into English by the Russian Center of Fordham University. The author's intent is "to suggest to theologians a few elements of an interpretation of the historical reality of the Oriental Schism." This he does in a scholarly fashion, treating of the political, cultural, ecclesiological and historical influences that brought about the state of Estrangement and have kept it in existence.

In this masterly work, Fr. Congar shows that the Schism was not something that happened overnight. It was the result of an estrangement that took place gradually owing to misunderstanding, ambition, narrow-mindedness and many other factors that show the problems involved to be quite complex. The difficulties of language, attitudes of distrust, ignorance or indifference due to the psychological difference of East and West may be cited as examples.

Citing Humbert of the Romans at the Council of Lyons in 1274, Fr. Congar also reaffirms the fact that it is not the West which is in schism but the East, "because they have broken from the Head." This is significant in that our attempts at reunion are not and cannot be to the detriment of the Church of Christ, whose visible head is the successor of St. Peter. Yet it also does not preclude the fact that if the Eastern Dissident Churches reunite to Rome, they will not lose any of their legitimate rights, a fact attested to in the writings of the Popes and their fostering of the rites of Oriental Catholics.

In answering the question of the possibilities of reunion, Fr. Congar does not take as optimistic view as others, but he does not deny that great steps have been made in that direction. He also states that "conditions are fair if they are taken with full seriousness and with all their deepest implications: a general rapprochement being the indispensable preparation for reunion."

*After Nine Hundred Years* is, moreover, more than just a presentation or interpretation of the facts and surrounding influences of the Schism. It is a solid appeal for mutual understanding and mutual charity as necessary conditions for the healing of the Schism. It is also a preeminent stepping stone in the immense work of preparation for attempts at reunion. This brilliant and learned essay will provide great insights into the problems confronting reunion and will help to guide further study and work in order that eventually all may be one.  
N.A.H.

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**The Council of Florence.** By Joseph Gill, S.J. New York, Cambridge University Press, 1959. 453 pp. \$8.50.

As a member of the Pontifical Oriental Institute, Joseph Gill, S.J., has had a prominent part in the publishing of the primary sources for the Council of Ferrara-Florence; in 1953, for example, he was editor of the *Acta Graeca*. His use of this documentary material in the writing of the present volume—the first comprehensive history of the Council based on recent research—assures its reliability. Again, by drawing on his fine biographical sketches of the Council's leading personalities, a series which has been appearing in the periodical

*Unitas*, Fr. Gill was able to live a scrupulously accurate historical account with numerous human-interest details. The book is outstanding, too, for the unusual degree of clarity achieved in presenting the learned theological haggling over such points of division as the *Filioque*, double procession of the Holy Spirit, primacy of the Holy See, purgatory, *epiclesis*, use of leavened bread in the Liturgy.

Fr. Gill's study corrects at least two false notions rather generally held about Ferrara-Florence. A precarious military situation prompting the Greeks to seek religious union as a necessary prerequisite for Western assistance has been somewhat overstressed. Fr. Gill shows that a pragmatic need for the parley was by no means one-sided. Eugenius IV's own struggle with Conciliarism and the alarming overtures to Constantinople issuing from the Fathers of Basel, made the Pope himself not a little anxious to negotiate as a means for winning the tactical advantage over Basel. As it turned out, the Council failed to effect permanent ecclesiastical union, but it did secure "the victory for the popes in the struggle of papacy versus council, and the survival of the traditional order of the Church." Fr. Gill also demonstrates that Eugenius alleged the plague as the reason for the transfer of proceedings to Florence, in part at least, to cover his financial embarrassment. Florence, with its Greek-minded humanists and the wealthy Medici, would insure a more congenial setting.

J. M. Hussey, noted English Byzantinist, (*The Heythrop Journal*, April, 1960) is apprehensive lest Fr. Gill, while setting old distortions in proper focus, may have added one or two of his own in describing the reception of the Union in the East. She takes sharp issue over the suggestion that Emperor John VIII should have silenced Mark Eugenius, focal-point of anti-unionist strength. This is, of course, a matter open to discussion. But in fairness to Fr. Gill's position it might well have been mentioned that this is but one of John's many omissions noted by the author to prove the emperor's luke-warmness. Again, Fr. Gill's evaluation of Byzantine reaction to the Union would appear to be much more nuanced than Miss Hussey suggests.

W.S.

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**Christianity in Conflict.** By John A. Hardon, S.J. Westminster Newman, 1960. 300 pp. \$4.50.

Father Hardon's new book is both timely and sound; another brilliant buoy in the sea of ecumenical preparation. As before in his earlier work, *The Protestant Churches of America*, so too in *Christianity in Conflict*, the author shows himself to be an adept statistician in the sphere of Protestant theology. However, where the former is a

rich mine of facts and figures, the latter is more a constructive compendium of reflections—scholarly, yet popular in style.

Cutting across a wide variety of topics, the reader lingers with profit in a select catch of current "conflicts." Beginning with the initial chapter, which has for its concern the Bible, and throughout the sections which ensue, more than a few signposts for optimism can be seen. The problems involved, while great, do not seem to be insoluble; a pithy jotting near the end of the chapter supports the fact. Denominational bias, observes Father Hardon, is by no means absent; yet neither is it overwhelming. Protestant scholars for example, seem quick to recognize Catholic claims to achievement; their favorable acceptance of the Dominican Palestinologist, Pere Vincent, and a recently issued encomium in praise of Ecole Biblique, are cited as particular instances. Co-operative ventures, such as the American Schools of Oriental Research, also hold promise for the future.

Chapters on "Christian Ministry," "Missionary Enterprise," "Marriage, Divorce and Celibacy," follow in succession, and deserve special commendation for their clarity. Here, delicate topics are treated—directly, and without evasion.

In the chapter entitled, "Church and State Relations," conclusions are fewer and drawn with greater reserve, yet even here there is a neat core of new insights.

Accuracy and straightforwardness, tempered only by a wholesome respect for the opinions of another (a most necessary ingredient in a work of this kind, and one at times forgotten) conveniently combine to make *Christianity in Conflict* a choice edition. S.P.

**United for Separation.** An Analysis of P.O.A.U. Assaults on Catholicism. By Lawrence P. Creedon and William D. Falcon. Milwaukee, 1959. 259 pp. \$3.95.

During the last ten years practically every charge ever hurled at the Catholic Church has been repeated, enlarged upon and brought up to date by an organization which calls itself "Protestants and Other Americans United for the Separation of Church and State" (P.O.A.U.). *United for Separation* is a much needed refutation of these attacks on Catholicism. It is an objective evaluation of every important charge made against the Church by P.O.A.U.

At the present time there is no topic of more general interest nor one subject to more controversy than the question of "Separation of Church and State." Catholicism is the object of continual attack from P.O.A.U. which charges that the Church is destroying this separation. In addition, the organization claims the Church is working for papal

domination of the United States and for the establishment of Catholicism as the national religion. Mr. Creedon and Mr. Falcon reduce such issues to absurdity.

*United for Separation* treats of such questions as the relentless war waged by P.O.A.U. against a Catholic president, schools and hospitals. The organization has even challenged the right of American Cardinals to vote in papal elections claiming that the Immigration and Nationality Act deprives a citizen from voting in a political election of a foreign state. Catholic presidential candidates are bitterly opposed because they owe allegiance to a foreign potentate, who is the dictator of the Vatican State in Italy.

It's "single and only purpose" says P.O.A.U., "is to assure the maintenance of the American principle of separation of church and state." More accurately it would seem that their aim is to spread misinformation about Catholicism. This book is recommended to all, Catholics and non-Catholics alike. Mr. Falcon's and Mr. Creedon's extensive research on the issues discussed here will benefit every American.

L.T.

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**Islam and the Arabs.** By Rom Landau. New York, Macmillan, 1959. 298 pp. \$4.95.

This is an expansive and difficult subject indeed for such a small book, yet Prof. Landau's profound and tested knowledge of his subject enables him to reduce the involved history of the Arab world to clear, concise terms. He offers the general reader a survey of Arab civilization, treating our often neglected debt to Islam in the fields of philosophy, mathematics, medicine, etc. There are also sections on Arabia before the Prophet, the Koran, the Crusades, and Muslim Spain, among others. The author's obvious sympathy for the Arabs is quite evident in the chapter on the Crusades and makes of it an enlightening bit of history. The study closes with a summary of the problems facing the Arab Nations today.

Extremely interesting, *Islam and the Arabs* is also necessary reading (as the publisher states) "for all who seek a solid background for an understanding of the Near East today." T.C.McV.

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**The Liberal Arts in St. Thomas Aquinas.** By Pierre H. Conway, O.P., Ph.D. and Benedict H. Ashley, O.P., Ph.D. Washington, The Thomist Press, 1959. 75 pp. \$1.25 (paper).

"What is required today is the application of the theory of St. Thomas that clearly distinguishes the speculative sciences from the liberal arts, which are only introductory, and that at the same time



gives to the liberal arts their full range including poetics, rhetoric, dialectics, demonstrative logic, pure and applied mathematics."

Fathers Conway and Ashley, O.P., palpably and suavisely define, explain and defend the theory of the *trivium* and *quadrivium* as found in the writings of St. Thomas Aquinas. A special section after the historical introduction to the question is devoted to showing the nature of the liberal arts and the indispensability of mathematics to the liberal arts curriculum. For most moderns, mathematics is a science and as such cannot be listed among the arts. The authors are in complete accord with this, but go on to exhibit the Angelic Doctor's distinction of mathematics as an aid to the speculative sciences (art) and as a knowledge to be gained for its own sake (science). The nature and constitution of the liberal arts and their function in man's education being established, the doctrine of St. Thomas is then contrasted with divergent views. The basic objections raised against the Thomistic position are all adequately and conclusively answered. There then follows a most complete and clear division of the arts and sciences according to St. Thomas as against the realignment thereof. This schema is necessarily brief and references to the works of St. Thomas amply supplement it. Even in such a sketchy presentation, however, St. Thomas' division is most apparent and its excellence becomes paramount. Lastly, the neo-liberal arts, the humanities as the new *quadrivium*, are examined. The place and nature of history in the gamut of intellectual knowledge is here especially discussed. Weighed against the many obvious merits of the liberal curriculum in terms of St. Thomas, "the substitution of history and the humanities . . . seems to connote one thing: the de-emphasizing of the speculative in favor of the practical." But, "the liberal arts and all the sciences to which they lead are directed toward wisdom, and not to mere technical-control or 'creative self-expression.'"

This little paperback is an invaluable aid in realizing why there must be a revival of the liberal arts, firmly grounded and richly developed. Such a revival can only originate in the camps of Thomism, where, according to Pope Leo XIII, "philosophy stands stainless in honor and wise in judgment" and where "the liberal arts flourished as never before or since."

G.B.D.

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**Catholic Viewpoint on Education** By Neil G. McCluskey, S.J. New York, Hanover House, 1959. 192 pp. \$3.50.

America is basically a *religious* democracy. A careful study of the public statements and writings of our Founding Fathers clearly points to this truth. Our American government, which is so closely equated

with that "best ordination of government" developed by St. Thomas Aquinas in his *Summa Theologiae* (I-II, Q. 105, A. 1), thank God, has never lost or ignored this fundamental principle.

We might ask then how in an American society, which generally approves of the values of religious education, a Catholic school problem can arise. Is it that Catholicism and Democracy cannot co-exist? Hardly! Catholicism in America is thriving and, consciously or unconsciously, America is benefitting from this growth. The roots of the problem and its complexities lie elsewhere.

Fr. McCluskey, S.J., in this present work presents a 'whole' picture of the problem and the underlying reasons for it. After sketching the history of education in the United States with due emphasis on the Catholic educational system, he delves into the perennial question of Pluralism which raises the charge of divisiveness leveled at the parochial schools. Can a good Catholic be at the same time a good American? From the Catholic viewpoint there is no problem; but for many Protestants a real problem of duality is conceived. Fr. McCluskey lucidly and gently rejects the seeming difficulty and its repercussions in education.

The real problem, a fight for existence and equality for the Catholic educational system, sprung up with the evolution of the secular school, a product of the naturalistic outlook of John Dewey and his collaborators. Today the values of this secular type school are being questioned and found wanting. The worth, both educational and social, of the Catholic school is more and more being realized.

Two chapters on the Catholic school in theory and in operation are indeed enlightening and indicate that Fr. McCluskey is a man who has clearly seen and tackled the problems and solutions he presents.

The inevitable intricacies of parental rights in courts and governmental aid to non-public education are discussed openly, fairly and objectively. Both sides of the argument are honestly given and a wise course of action emerges after a careful consideration of the pros and cons of the question. The statements and decisions of the Catholic Church and the Supreme Court add conclusive weight to the author's thesis.

The final chapter embracing attitudes and proposals to be adopted show the educational wisdom and prudence of Fr. McCluskey. All educators, Catholic and non-Catholic alike, will profit from the comprehensive views laid down by this foremost authority in education.

Far from the pessimistic attitude of many educators, Fr. McCluskey's concluding words more than hint at his optimistic outlook: "The American people, however, have approached other delicate prob-

lems of culture and freedom with honesty, fairness and sympathy. America's "school problem" one day will be resolved in the same spirit."

G.B.D.

**The Crooked Lines of God.** By Brother Antoninus. Detroit, University of Detroit Press, 1960. 88 pp. \$4.00.

The poems of Brother Antoninus, a Dominican Oblate of Holy Name Province on the West Coast, inaugurate the Contemporary Poets Series of the University of Detroit. A more fitting tribute to Brother and a wiser choice by the Series could not have been made. Bro. Antoninus is a rare genius, able to combine the listless anguish of our age with the vibrant ecstasy of eternity and to express the issuance in overwhelmingly profound poetry.

*The Crooked Lines of God* contains some of the best contemporary poetry set in print. The poems are a relentless probing of man's conversion to God and the ultimate demands and values of that conversion. Like the ebbing and flowing of the California sea, sometimes candidly calm, sometimes severely savage, the poet's rumination inundates the soul tortured by original sin with the redemption and transfiguration of the ocean of supernatural grace.

The Augustinian spirit of regeneration in the first section finds embodiment for this reviewer in "The Scree of the Flesh." "I cried out to the Lord/ That the Lord might open the wall of my heart/ And show me the thing I am/ . . . *He showed me my soul!*" Truly the *Confessions* of the Bishop of Hippo here finds poetic equal!

Part two gives way to the placid, pastoral peace of Francis. One is not surprised then to see such titles as "A Canticle to the Water-birds" and "Hospice of the Word."

Self-probing and the placitudes of nature and humanitarianism yield place in part three to the transcendent beauty of Truth. Influenced by Dominican mysticism, Bro. Antoninus reaches the summit of his search in the pure wisdom of a higher and more poetic vision, a new conversion: "a new crucifixion . . . of the soul itself, the very depths of the spirit." "A Savagery of Love," written to the honor of Mary Magdalene, contains in itself a poetical mysticism and contemplation rarely achieved with such splendor of beauty.

Surely here is American Catholic genius at work, an antithesis to the 'beats' of our generation. The truly magnificent, personable and engaging style of Bro. Antoninus impel us to ask for the publication of his works in a more popular form, perhaps, in paperback.

The Book Review Editor of *Dominicana* is indebted to the directors of the Contemporary Poets Series for considering our periodical

a worthy recipient of the limited edition of *The Crooked Lines of God*. May their venture and objectives meet with success and fulfillment.  
G.B.D.

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**The Surgery of Theodoric, Vol. II.** Translated by Eldridge Campbell, M.D. and James Colton, M.A. New York, Appleton-Century-Crofts, 1960. 233 pp. \$5.50.

Following up the first volume of *The Surgery of Theodoric* published by the same company in 1955, the present volume completes the translation into English of Theodoric's invaluable Latin work. These companion volumes are part of the History of Medicine Series published under the auspices of the New York Academy of Medicine.

*The Surgery of Theodoric* will be a most absorbing book for all those interested in medicine and in particular in the development of surgery. In light of the many new discoveries in the field of surgery the writings of Theodoric may seem a bit infantile and inconsequential. His practical remedies may strike us as a little ludicrous. But if we call to mind the limited background, the superstitious age (c. 1267) and the popular opposition which surgeons of the time of Theodoric had to endure, we can appreciate the sound principles and extraordinary discoveries presented in this translation. Theodoric was a master surgeon, well educated and thoughtful, dedicated to his chosen profession. During his lifetime he enjoyed some success but within seventy-five years of his death his teachings fell into disuse and were never to be examined again until the time of Pasteur, Semelweis and Lister in the latter half of the nineteenth century.

Volume Two gives us Theodoric's advanced views on deep and superficial fistulae, the treatment of cancer, hernia and hemorrhoids, the recognition of kidney and bladder stones and the successful use of sulphur and mercury ointments. We wonder, after a close scrutiny of the various treatments, how they could be so potent. For the modern party goer perhaps the medieval remedies suggested by Theodoric can still ease hangovers and "headaches after too much wine."

To fill in the gaps of any historical study is most praiseworthy. *The Surgery of Theodoric* takes its place among the many undertakings to provide a readable and accurate English translation of medieval studies in the medical field.  
G.B.D.

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**Hammer and Fire.** By Raphael Simon, O.C.S.O. New York, Kenedy, 1959. 257 pp. \$3.95.

In our modern world of tensions and searchings for happiness and mental balance, *Hammer and Fire* appears as an eminently useful

aid in showing us where true happiness lies and how mental health is to be achieved. A Religious, Priest, Psychiatrist, Fr. Simon shows a profound understanding of man in his natural and supernatural life. Man is made for happiness, and mental health is a consequent to the achieving of that happiness. How this is to be gained includes the use of spiritual reading and prayer, which the author identifies with *Hammer and Fire* quoting the words of Jeremias 23:29, "Are not my words as fire, saith the Lord, and as a hammer that breaketh the rock in pieces."

The scope of the book is wide and far reaching, including the fundamentals for, the plan of, the means to, the progress in and the degrees of happiness. It is a summa of christian life and much profit can be derived from a slow and meditative reading of this fine work.

Along with the various topics treated, Fr. Simon adds an outline of common emotional problems that must be solved with the advice of those capable or by help from a psychiatrist if the problem is deep rooted. He also provides a glimpse of the role of grace as "not only the way to salvation and perfection but also, at least indirectly, the way to mental health." For grace "reforms man's ideals and conscience; harmonizes his desires and affections: strengthens his will; eliminates difficulties; makes him capable of facing, acknowledging and fulfilling his responsibilities." The connections to mental health are obvious.

The book concludes with a spiritual reading list beneficial to all. Timely, informative, complete, *Hammer and Fire* is a worthwhile aid in seeking happiness and peace.

N.A.H.

**Lightning Meditations.** By Msgr. Ronald Knox. New York, Sheed and Ward, 1959. 164 pp. \$3.00.

Here are seventy-eight short-short sermons on a variety of subjects which were first published in the Sunday edition of the London *Times*. Msgr. Knox collected the early sermons of this series in his book, *Stimuli*. Now the later sermons come to us in this new sister volume. The author aptly expressed the attitude of these sermons when he said of *Stimuli*: "They may catch the eye, now and again, of somebody who would protest that he was too busy to read a whole sermon. And a gnat's sting is better than no sting at all." If you have *Stimuli*, you will want *Lightning Meditations*. If not, the name Knox is enough to recommend them. These quick chats, witty but wise, are like peanuts—once you start on them there is an urge for an infinite number more. Msgr. Knox is dead, but his books still find their way to press. Thank the heavens!

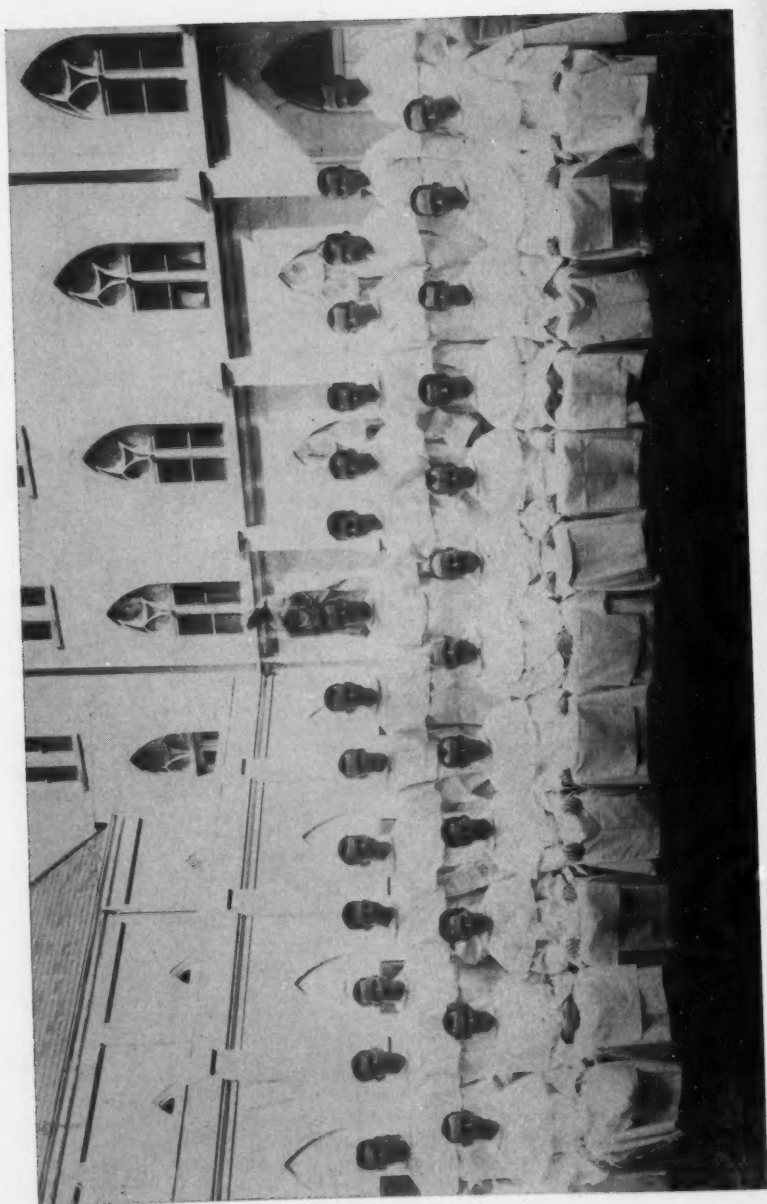
D.H.

## BOOKS RECEIVED—SUMMER, 1960

- The Mass*, vol. 2. By Canon A. Croegaert. Trans. by J. Holland Smith. Westminster, Newman, 1960. 311 pp. \$4.75.
- Redemption Through the Blood of Jesus*. By Gaspar Lefebvre, O.S.B. Trans. by Edward A. Maziarz, C.P.P.S. Westminster, Newman, 1960. 233 pp. \$4.00
- Simon Called Peter*. By Mother Mary Simeon, S.H.C.J. Westminster, Newman, 1960. 111 pp. \$2.25.
- From Getsemani to Calvary*. By Pere Charnot, S.J. Trans by Richard H. Brennan, S.J. Westminster, Newman, 1960. 71 pp. \$1.50 (paper).
- Erasmus and His Times*. By Louis Bouyer, Cong. Orat. Trans. by Francis X. Murphy, C.Ss. R. Westminster, Newman, 1960. 220 pp. \$3.75.
- Faithful Servant*. By Bl. Claude La Colombiere, S.J. Trans. by William J. Young, S.J. St. Louis, B. Herder, 1960. 450 pp. \$6.50.
- Elementary Patrology*. By Aloys Dirksen, C.P.P.S. St. Louis, B. Herder, 1959. 314 pp. \$4.00.
- The Mass in Meditation*, vol. 2. By Theodor Schnitzler. Trans. by Msgr. Rudolph Kraus. St. Louis, B. Herder, 1960. 317 pp. \$4.50
- The Quest for God*. By Dom I. Ryelandt, O.S.B. Trans. by Dom Matthew Dillon, O.S.B. St. Louis, B. Herder, 1959. 207 pp. \$3.25.
- Balzac the European*. By E. J. Oliver. N. Y., Sheed and Ward, 1960. 209 pp. \$4.25.
- Walled in Light: St. Colette*. By Sister Mary Francis, P.C. N. Y., Sheed and Ward, 1960. 247 pp. \$3.95.
- God and Politics*. By F. J. Sheed. N. Y., Sheed and Ward, 1960. 96 pp. 75¢. (Canterbury Books, paper).
- Purgatory and Heaven*. By J. P. Arendzen, D.D. N. Y., Sheed and Ward, 1960. 96 pp. 75¢ (Canterbury Books, paper).
- The Last Hours of Jesus*. By Ralph Gorman, C.P. N. Y., Sheed and Ward, 1960. 277 pp. \$3.95.
- The Litany of Our Lady*. By Patrick J. Geaton, O.Carm. Chicago, Carmelite 3rd Order Press, 1960. 164 pp. \$2.00.
- Seraph Among Angels*. By Sister Mary Minima, Carm. Trans. by Gabriel N. Pausback, O.Carm. Chicago, Carmelite Press, 1958. 363 pp. \$3.95.
- Saint Ignatius Loyola, Letters to Women*. By Hugo Rahner, S.J. N. Y., Herder and Herder, 1960. 565 pp. \$11.50.
- Apparitions of Our Lady*. By Louis Locket. N. Y., Herder and Herder, 1960. 127 pp. \$2.95.
- A Daily Thought for Lent*. By Charles M. Herbst. Milwaukee, Bruce, 1960. 90 pp. \$1.00 (paper).
- With Love and Laughter*. By Sister Maryanna, O.P. N. Y., Hanover House, 1960. 213 pp. \$3.50.
- The Benedictine Idea*. By Dom Hubert Van Zeller. Springfield, Templegate, 1960. 237 pp. \$3.95.
- Nine Sermons of St. Augustine on the Psalms*. By Edmund Hill. N. Y., Kenedy, 1959. 177 pp. \$3.50.
- The Definition of Sacrament*. By Peter B. Garland. Ottawa, University of Ottawa Press, 1959. 115 pp. \$4.00.
- Ce Que Jésus Doit à Sa Mère Selon la Théologie Biblique et d'après les Théologiens Médiévaux*. By C. Spicq, O.P. Montréal, Université de Montréal, 1959. 55 pp. \$1.25 (paper).







# ORDINATION CLASS

Province of Saint Joseph

1960

*seated, left to right*

Peter O'Sullivan  
Reginald Durbin  
John Burke  
Linus Dolan  
Ferrer Halligan  
Very Rev. Charles McKenna  
*Prior*  
Rev. Thomas K. Connolly  
*Master of Students*  
Aquinas Clifford  
Henry Camacho  
Christopher Johnson  
Ignatius Cataudo  
Marcellus Coskren

*standing, left to right*

Rafael Cabero  
*Province of the Holy Rosary*  
Bonaventure Matarazzo  
Jerome Kennedy  
Jordan O'Donnell  
Justin Cunningham  
Michael Werner  
Raymond Vandegrift  
David Folsey  
Damian Myett  
Xavier McLoughlin  
Gabriel McCaffrey  
Bertrand McCarthy  
Charles Duffy  
Chrysostom McVey  
Dennis Riley

## THE REV. JOHN RAPHAEL O'CONNOR, O.P.

The Dominican Province of St. Joseph lost a faithful servant on March 1, 1960, when Father John Raphaël O'Connor died in New York City. Father O'Connor had been ill for some time and his death took place while he was at the New York Memorial Hospital.

Father O'Connor was born in New Haven, Conn., on January 31, 1906. His earliest education was received in St. Mary's parochial school in New Haven. Later he continued to study in one of the public high schools in the same city and then went to Providence College, Providence, R. I.

After entering the Order of Preachers, he was sent to complete his work in philosophy and theology at St. Rose Priory near Springfield, Ky.; the Dominican House of Studies at River Forest, Ill.; St. Joseph's Priory near Somerset, Ohio and the Dominican House of Studies at Washington, D. C. Father O'Connor was elevated to the priesthood at St. Dominic's Church, Washington, on May 20, 1932, by the Archbishop of Baltimore, Maryland, Michael J. Curley.

The most notable of Father O'Connor's assignments during his priestly life were his parish work in St. Louis Bertrand's, Louisville, Ky., and his missionary activity from the same house. Father O'Connor also had been engaged in missionary work from St. Vincent Ferrer's Priory, New York City.

The funeral Mass was celebrated on March 5, at St. Vincent Ferrer Church in New York City. Father P. A. Bagley, O.P. was the celebrant. The Deacon and Subdeacon were Fathers T. A. Joyce, O.P. and T. Q. Shanley, O.P. The eulogy was delivered by Father P. J. Conaty, O.P. Fathers W. A. Carroll, O.P. and E. R. Vahey, O.P. were the acolytes. Others who assisted were Fathers R. J. McCann, O.P., C. A. Farrell, O.P. and T. B. Kelly, O.P. Among the faithful who attended the Mass were sixty Dominican priests from the Province of St. Joseph. Father O'Connor was buried in Pleasantville, New York.

To Father O'Connor's surviving brothers and sisters, *Dominicana* extends its sincere sympathy. May he rest in peace. . .

# *The Cloister Chronicle*

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## ■ St. Joseph's Province ■

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**Prayers Requested** You are kindly asked to remember in your prayers the repose of the souls of the fathers of the Rev. G. M. Robillard, O.P., the late Rev. L. P. Craig, O.P., the late Rev. W. R. Clark, O.P., the Rev. R. A. Stone, O.P., Brother William Rennar, O.P., Brother Timothy Meyers, O.P., and Brother Christopher McCabe, O.P.; the repose of the souls of the mothers of the Rev. F. C. Hickey, O.P., the Rev. E. F. Kelly, O.P., the Rev. R. C. Boulet, O.P., the late Rev. J. C. Pino, O.P., the Very Rev. E. F. Smith, O.P., the Very Rev. E. A. Smith, O.P., the Rev. R. Smith, O.P., and the late Rev. J. A. McFadden, O.P.; the repose of the souls of the brothers of the Rev. A. B. Dionne, O.P., and the Rev. A. R. McCaffrey, O.P.; and the repose of the souls of the sisters of the Rev. C. F. Christmas, O.P., the Rev. J. M. Barrett, O.P., and Brother Aloysius O'Beirne, O.P.

**Vestitions** On February 7, 1960, the Very Rev. F. E. Yonkus, O.P., Subprior of Saint Joseph's Priory, Somerset, Ohio, clothed Donald D. Thayer (Brother Gerard) and Timothy J. Perkins (Brother Ignatius) in the habit of the Dominican Lay-Brothers. On April 3, 1960, Father Yonkus, O.P., bestowed the Lay-Brother's habit on Francis B. Norris, and gave the name Brother Matthew.

**Professions** On April 6, 1960, Father Yonkus, O.P., received the first simple profession of Brothers Jordan O'Neill, O.P., and Raymond Jarboe, O.P., Lay-Brothers.

**Ordinations** On February 3, 1960, Brothers Patrick Gaynor, O.P., and David Denigan, O.P., received the clerical tonsure at the National Shrine of the Immaculate Conception, Washington, D. C. Archbishop Patrick O'Boyle, D.D., of Washington administered the rite. On the two following days the same Brothers received the four minor orders from the Most Rev. Philip Hannan, D.D., Auxiliary Bishop of Washington.

**St. Thomas' Day** The Very Rev. W. D. Marrin, O.P., Provincial of Saint Joseph's Province celebrated the Solemn Mass at the Dominican House of Studies, Washington, D. C., on the feast of Saint Thomas Aquinas. In the sermon, the Very Rev. E. F. Smith, O.P., Regent of Studies, noted that Saint

## Dominicana

Thomas had perfect harmony between his religious life and his studies; that he was not only the author of the *Summa Theologica*, but was a Saint as well.

In the evening, his Excellency, the Most Rev. J. J. Wright, D.D., Bishop of Pittsburgh addressed the community. His theme was the Dominican vocation and study.

The Rev. G. V. Hartke, O.P., head of the drama department of the Catholic University, celebrated a Solemn Mass at the National Shrine of the Immaculate Conception. The Very Rev. G. C. Reilly, O.P., and the Rev. J. H. Loughery, O.P., professors at the University were Deacon and Subdeacon respectively.

A symposium was held at the Dover Town Hall, Dover, Massachusetts, by the Fathers of Saint Stephen's Priory. At the meeting, which was filled to capacity, the Rev. W. A. Wallace, O.P., read a paper entitled "Saint Thomas, Galileo and Einstein." The ideas analyzed in the paper were then discussed by a panel of professors from Boston College, Massachusetts Institute of Technology, and Harvard.

**Lectures Given** The Fathers of the Province continue to give numerous lectures on varied topics. The Rev. W. A. Wallace, O.P., gave one of the Dialogue lectures held at Brandeis University. After delivering the lecture, Father Wallace entered into a dialogue discussion with a panel. The lecture was titled "Religion and Physical Science." The Rev. W. P. Haas, O.P., has lectured and been engaged in discussions at Packard Manse, Stoughton, Massachusetts, a Protestant center of Ecumenical Studies. The Rev. G. L. Concordia, O.P., gave a series of lectures to the Newman Clubs of the Boston area on the subject of "Wisdom." The Rev. F. M. Kelley, O.P., is giving the Catholic students of Harvard a series of lectures this semester on "Reason and Revelation." The Rev. W. J. Heath, O.P., addressed the Newman Club of Brown University on "The Population Explosion Fantasy."

The Rev. T. D. Rover, O.P., gave the first series of lectures to the Theology for Layman group in Washington, D. C. The series was entitled "Art and Theology." The Rev. M. B. Schepers, O.P., delivered the second series entitled "The Ecumenical Movement."

Other recent lectures include "Instrumental Causality" given by the Rev. F. M. Jelly, O.P., "Economics and Communism" by the Rev. T. J. Shanley, O.P., and "Contemporary Judaism's Attitude Towards Christ," delivered by the Rev. T. A. Collins, O.P.

**Guest Speakers** Guest speakers in the past few weeks at the Dominican House of Studies, Washington, D. C., addressed the student Brothers on various aspects of the Dominican apostolate. The Rev. D. B. McCarthy, O.P., Provincial Director of the Holy Name Society, told the students of the growth of the Society in the United States and the cooperation of the Provincial Director of the Diocesan groups throughout the country. The Rev. J. G. Crombie, O.P., President of Aquinas High School, Columbus, Ohio, explained the great need of good teachers, and pointed out the tremendous good a priest-teacher can have on the youth of our nation in their high school days. The Rev. F. N. Georges, O.P., Director of the Blessed Martin Guild, explained his apostolate and stressed the need of Blessed Martin's intercession in the race-conscious world of today. After his lecture, Father Georges showed movies of the places sanctified by Blessed Martin de Porres and Saint Rose of Lima. The Rev. Gerald Vann, O.P., of the English Province, presently living at the House of Studies in Washington, addressed the student Brothers on preaching. Father Vann advocated a return to preaching through symbols as was

## Cloister Chronicle

used by Our Divine Lord. The Very Rev. P. P. Walsh, O.P., in his address on the Home Missions, emphasized the need of more missionaries. The parish missions are far from dead, he told the students, and are of tremendous value to the vitality of a parish.

**Publications** The Press of the University of Fribourg, Switzerland, announced the publication of a book by the Rev. W. A. Wallace, O.P., Professor of Natural Philosophy at the House of Philosophy, Dover, Massachusetts, entitled *The Scientific Methodology of Theodor of Freiberg*. It is a detailed study of a fourteenth century Dominican whose highly original researches made him the forerunner of the modern physicist. Father Wallace prepared this work while studying in Europe.

The Paulist Press has just released two booklets written by the Rev. Raymond Smith, O.P., Master of Students at the House of Philosophy, Dover, Massachusetts. One is entitled *God Exists* and the other is *Establishing the Natural Law*. These are the first two in a series of booklets requested by the Newman Clubs of America.

A third publication will be issued next year entitled *An Introduction to Industrial Relations in the United States*. It seeks to integrate technical aspects of modern industrial relations with Christian Social Philosophy. The author, the Rev. C. B. Quirk, O.P., Professor of Economics at Providence, College, Providence, Rhode Island, has been preparing the manuscript for the past ten years.

**Citation and Grant** The Speech and Drama Department of the Catholic University of America has been cited as the outstanding University Drama Department, by the American Educational Theatre Association. The Rev. G. V. Hartke, O.P., is the director of the department. A grant of one thousand dollars was presented to Father Hartke at the Statler-Hilton Hotel in Washington.

Vice President Richard Nixon wished bon voyage to the "Players Inc." as they departed on their six-week USO tour of Germany, France and Italy. The players, all graduates of the Catholic University Drama Department, have been wished well by Presidents Truman and Eisenhower on their six previous European tours. On the occasion of this year's departure, Mr. Robert Lee, president of the USO, speaking of such tours, said, "Colleges and universities are performing a service we have no other way of supplying."

**Theology for the Layman** The Fathers of Saint Stephen's Priory, Dover, Massachusetts, began their annual spring series of lectures in theology for the layman. Taking as its central theme "Modern Man's Need for the Sacraments," the series of six lectures examines the meaning and purpose of the sacraments and their relation to man's spiritual needs.

**Missionaries Return** Our two Lay-Brother Missionaries have now returned to the United States to spend the year previous to their pronouncing solemn vows in a formal house. Brother Thomas Aquinas Dolan, O.P., is stationed at the House of Philosophy in Dover, Massachusetts, and Brother Richard Long, O.P., is stationed at the House of Studies in Washington, D. C. Brother Richard is currently studying laboratory technology at Providence Hospital, Washington, to better equip himself for the hospital work he hopes to continue when he returns to the Province's missions in Pakistan.

## Dominicana

**New Missionary Bishop** The Most Rev. A. L. Scheerer, O.P., D.D., was consecrated Bishop by His Holiness, Pope John XXIII on May 8, 1960, in Saint Peter's Basilica in Rome. Bishop Fulton J. Sheen and Bishop Napoleon A. La Brie, National Directors of the Society of the Propagation of the Faith in the United States and Canada respectively, were the Co-consecrators. His Excellency will take up his duties as Bishop of Multan, Pakistan, after his installation there on May 18th, 1960.

Bishop Scheerer, a son of the Province of Saint Joseph, has been Vicar Provincial in the Pakistan missions for the past four years. Shortly after his ordination in 1935, Bishop Scheerer left for the missions in China. He remained there until 1956. He was stationed briefly at a leper colony in the Philippines, and then returned for a brief visit to the United States. When Saint Joseph's Province opened a new mission field in Pakistan, Bishop Scheerer was named superior there.

The new Bishop is the son of the late Mr. and Mrs. Louis B. Scheerer of Philadelphia, who saw all ten of their children enter religious life, five as Dominicans, and five as Carmelites. The Very Rev. B. H. Scheerer, O.P., Subprior of Saint Rose Priory, Springfield, Kentucky, is a brother of the new bishop. Two other brothers are Carmelite Priests, and three others are Carmelite Brothers. All three sisters are Dominicans.

To Bishop Scheerer, the Fathers and Brothers of the Province extend heartfelt congratulations, and promise a remembrance in their prayers that he will enjoy God's blessings on his work "ad multos annos."

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## ■ Letters from Pakistan ■

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Well, as the return address notes, it is once again "new beginnings." It's the Loreto of three years ago; a poverty-enmeshed people needing hope; a neglected people praying for a priest.

Our new village is without water. The people live in their fields and this poses additional hardships for them. They do not share the familial spirit of neighborhood life. With few exceptions, they are undernourished and weakened from sickness. The root causes are insufficient crops and a dangerous drinking water supply.

The single shallow hand pump (installed by Father Vahey four years ago) is incapable of supplying palatable drinking water, let alone a sufficient quantity for a whole village. The alternative is canal water; some few manage to become immune to its muddy contents. Most of us too frequently fall ill from it. Sixteen days ago all the canals in the area closed down for winter repairs. Don't ask me what the people are drinking; there's not enough courage to inquire from my cook what he is using in our make-shift kitchen. If we make this one, heaven's a certainty.

—Father George Westwater, O.P.

Except for three families who are catechumens, Loreto is entirely a Catholic village. It was begun in order to alleviate their tragic state of poverty and to establish a strong-hold of Catholicism. Here our people can live in a truly Catholic



THE MOST REV. A. L. SHEERER, O.P., D.D.

*Consecrated Bishop on May 8, 1960*  
*by His Holiness, Pope John XXIII*





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## Cloister Chronicle

atmosphere, and at the same time Loreto is an example of our faith to our Moslem neighbors. The village is now five years old. We have a school with 175 students that is conducted by three Sparkill Dominican Sisters. This past year we also began a boarding school, in which children from our out-lying villages can be trained, in order to return to their villages and, God willing, become leaders amongst their own people.

Saint Cecilia's Church foundation is up to the plinth. If and when steel is available, I'll start the walls.

—Father Terence Quinn, O.P.

As you know by now Father Louis Scheerer will be consecrated by Pope John XXIII in Rome on May 8th. He will be installed in Multan on May 18th.

Father Luke Turon arrived on April 20th aboard an American Export Ship. He had with him 89 crates and a jeep; it wasn't until today (April 26th) that he cleared customs. Besides following this along I had to take care of the parish by myself since Father Timothy Carney and Bede Dennis went to Bahawalpur for the retreat. As a result my mail is stacked knee-deep on the desk unanswered! Father Hyacinth Putz is on the way back to the United States.

—Father Antoninus McCaffrey, O.P.

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## ■ Letters from Chile ■

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Since coming down here, none of us have been able to have a vacation as it is difficult to get substitutes with the shortage of priests. However, a vacation for the clergy here is not one that would ordinarily please the clergy from the United States. About all they may do is visit another Convent, and there is always the danger of getting sick from the food. I know what that was like when I first came down here, but after we got a new cook whom we taught American style cooking . . . things got better. In other words, the food is well cooked to prevent contamination, and we do not serve highly seasoned foods.

Traveling while wearing the habit is not the most convenient thing in the world, even when it's not raining. The habits of most of the Dominicans down here are not washed too often. It is difficult to wash or clean them, and the cloth you have in the States cannot be bought here. So the first week that we took over we got a washable material and every week we now have a habit that is cleaned and ironed. The clean habits and the clean Church have attracted many to our services.

At Christmas I put an amplifier in the outside tower of the Church and played chimes and sacred music. The people liked it and now I am going to do something of the same for Easter. It attracted many to Mass, but even Midnight Mass was not packed as in the States. However, we do have an increase in confessions and Communions since we took over, so we are not wasting our time. Quite frequently we have a whole altar rail full for Communions, whereas when we first arrived you could count the sum total for three Masses on one hand.

—Father Thomas Nagle, O.P.

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## ■ The Foreign Chronicle ■

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**Spain** A high ranking ex-official of the old Spanish Republic government has applied for admission to the Dominican Order as a Brother. A former communist, and persecutor of the Church, Rafael Sanchez Guerra, was secretary to Spain's President and Undersecretary of Government Presidency in the early 1930's.

**Italy** On February 29, 1960 the Italian government issued a stamp commemorating the 5th centenary of the death of Saint Antoninus. This great Dominican Archbishop of Florence was a learned theologian and moralist. Having accepted the Florentine Archbishopric at the express command of the Pope, Saint Antoninus dedicated himself to reform both by word and action. The poor had special claim on his attention, and his palace became known as "The Hospice for the Poor of Christ."

**Norway** Father Joseph Kopf, O.P., Provincial of the Province of the Scandinavian countries, has dedicated the first building of a new Saint Dominic's Priory, the first built here since the Reformation. Father Albert Raulin, O.P., Prior of the new Priory, expressed the community's thanks to the friends in Norway and other countries whose assistance made the new building possible. "American Catholics who learned of our building project through Father Thoralf Norheim's piano concert tour in the United States have been particularly generous," Father Raulin added.

**Vatican City** A Spanish priest who founded a community of Sisters has moved a step closer to beatification. The Sacred Congregation of Rites has declared that Father Francisco Coll, O.P., possessed the christian virtues to a heroic degree. Father Coll entered the Dominican Order in 1828, and became famous as a preacher. He founded the Dominican Tertiary Sisters of the Annunciation in 1856.

**Japan** There are now about 50 Dominican Fathers working in Japan. Most of them are Canadian and Spanish. A large new Convent has just been completed in the capital city of Tokyo. At the "Saint Thomas Institute" in Kyoto, Japanese scholars have been working with the Fathers on a translation of the *Summa Theologica* into Japanese. The first volume is due to be published this spring. The Dominican Fathers have also translated about 25 works by Catholic authors in the last few years.

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## ■ Holy Name Province ■

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**Condolences** The Fathers and Brothers of the Province of the Holy Name extend their deepest sympathies to the Very Rev. Joseph Fulton, O.P., Provincial, on the recent death of his mother; and to the Rev. E. L. Sanguinetti, O.P., and the Rev. J. P. Sanguinetti, O.P., on the death of their father.

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**Ordinations** Brothers Bruno Gibson and Martin Giannini were ordained to the Diaconate by the Most Rev. Merlin J. Guilfoyle, D.D., Auxiliary Bishop of San Francisco, on December 19, 1959, at Saint Patrick's Seminary, Menlo Park, California.

In the same ceremonies the Subdiaconate was conferred on Brothers Barnabas Curtin of this Province, Benignus Albarron-Gonzales of the Spanish Philippine Province, and Salvador Calderon of the Province of Spain. Brother Dominic Deniz-Ortega, also of the Spanish Philippine Province, received the minor orders of Exorcist and Acolyte.

The following members of the Holy Name Province received the clerical tonsure: Brothers Jerome Schmitt, Malachy Kelly, Jordan DeMan, Nicholas Prince, Aquinas Wall, Stanislaus Scharlach, Joachim VanZeveren, Kieran Healy, and Anselm Vick.

**Visitors of Note** The House of Studies in Oakland, California, was recently honored by several short visits from the Most Rev. Dino Luigi Romoli, O.P., D.D., Bishop of Pescia, Italy.

The Rev. Ambrose McNicholls, O.P., professor of modern and contemporary philosophy in the Angelicum, Rome, spent several days lecturing in the House of Studies and in various colleges throughout the Province.

**New Arrival** The faculty and student at the House of Studies in Oakland, California, recently welcomed the arrival of Brother Salvador Calderon, O.P., of the Province of Spain.

**Alaskan Assignment** The Rev. Joseph Asturias, O.P., has begun pioneer Dominican activity in the nation's forty-ninth state. He was recently assigned to the vicariate apostolic of Fairbanks, Alaska, and is currently engaged as chaplain for military posts along the "D.E.W." line.

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## ■ St. Albert's Province ■

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**Death** The Very Rev. Lawrence F. VanderHeyden, O.P., P.G., died on Saturday, March 19. Father VanderHeyden was ordained on June 14, 1923. At the time of his death, he was assistant pastor of Saint Joseph's Church, Ponchatoula, Louisiana.

**Condolences** The Fathers and Brothers of the Province extend their sympathy and prayers to the Very Rev. Cyril Geary, O.P., and Brother Athanasius McDonough, O.P., on the death of their fathers; to the Rev. Philip and the Rev. Patrick Brady, O.P., and the death of their mother; and to the Rev. S. J. Reidy, O.P., on the death of his aunt.

**Ordination** On January 31, 1960, at Saint Raphael's Cathedral, Dubuque, Iowa, the Rev. Isidore W. Metzger, O.P., was ordained to the priesthood by the Most Rev. Leo Binz, D.D., Archbishop of Dubuque.



## Dominicana

**Professions** On January 15, 1960, Lay-brother Christopher Ferguson, O.P., made solemn profession into the hands of the Very Rev. D. G. Sherry, O.P., Prior of Saint Pius Priory, Chicago, Illinois. On February 7, 1960, Lay-brother Joachim Thiel, O.P., made his solemn profession at the Dominican House of Studies, River Forest, Illinois, to the Very Rev. Gerard O'Connell, O.P., Prior.

**Appointment** The Rev. Ralph D. Goggins, O.P., is the newly-appointed pastor of Saint Vincent Ferrer's parish, River Forest, Illinois. Father Goggins had been the Sub-prior of Saint Peter Martyr Priory, Winona, Minnesota.

**Saint Thomas Day** On Sunday, March 6th, a program was held in honor of Saint Thomas Aquinas, at the Dominican House of Studies, River Forest, Illinois. Brother David Athey, O.P., read a paper entitled "Man; Passionate and Reasonable." The A Capella Choir, under the direction of Brother Edmund Manchak, O.P., sang several selections. Brother Pascal Ashmore, O.P., defended in a scholastic disputation against the objections of Brother Francis Johnson, O.P.

On March 7th, His Eminence Albert Cardinal Meyer, Archbishop of Chicago, presided over and preached at the Solemn High Mass celebrated by the Very Rev. Gerard O'Connell, O.P., Prior of the House of Studies.

**Saint Vincent Ferrer Honored** On April 2nd, ceremonies in honor of Saint Vincent Ferrer began at the Dominican House of Studies, River Forest, Illinois, with the opening sermon of a Triduum preached by the Rev. Ralph D. Goggins, O.P.

On April 3rd, the Most Rev. Raymond Hillinger, D.D., Auxiliary Bishop of Chicago, sang a Pontifical High Mass and preached at the House of Studies, as part of the ceremonies honoring Saint Vincent Ferrer.

On the evening of April 5th, the finals of the annual Saint Vincent Ferrer Oratorical Contest were held at the House of Studies. The finalists were: Brother Jerome Langford, O.P., Brother John Baptist Gerlach, O.P., Brother Christopher Dunphy, O.P., Brother Chrysostom Rooney, O.P., Brother Colman Meany, O.P., and Brother William Kramlinger, O.P. Guests for the event included members of the diocesan clergy, and of the Congregation of the Passion, as well as priests and students from the Franciscan and Maryknoll seminaries.

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## ■ The Sisters' Chronicle ■

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### Congregation of the Most Holy Name of Jesus, San Rafael, California

A meeting of the Major Superiors of Religious Women of the Southwest unit was held early in the spring at Immaculate Heart Retreat House, Montecito. Rev. Mother M. Justin, Mother General of the Dominicans of San Rafael who continues as Vice-President of the group, was in attendance.

During Easter week Sister M. Patrick, President of the Dominican College, and Sister M. Robert, Prioress of Santa Catalina Convent, were present at the

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N.C.E.A. convention in Chicago; they also attended the meeting of Dominican Educators held during the Convention.

In April ground was broken for a large addition to St. Mary's Hospital, Reno. St. Joseph's Hospital in Stockton, will also begin expansion in a short time. At Santa Catalina School a new Library building equipped with a study hall is under construction. Due to increased enrollment a new wing to Pennafort, a recently built residence hall, will be provided for the fall semester of the College.

The National Science Foundation has given to the Dominican College a grant for the academic year 1960-1961 to conduct an In-Service Program for teachers of mathematics or chemistry, in public or private schools, grades seven through twelve. Fifty allowances are being granted. Each course offers credit toward a Master's degree in Education.

On Saturday, April 30, the Northern Section of the California Mathematics Council met at the Dominican College to discuss "Teachers in Action." The discussion was attended by five hundred guests.

Several of the Sisters have received Grants for Summer Study from the National Science Foundation. Two will study mathematics at Stanford University and another will pursue Chemistry at the University of California.

Among distinguished guests who visited recently were the Most Rev. Robert J. Dwyer, D.D., Bishop of Reno and His Eminence, Francis Cardinal Spellman, Archbishop of New York.

### Monastery of Our Lady of Grace, North Guilford, Connecticut

On February 10, after a three day retreat preached by Rev. John A. Foley, O.P., the solemnly professed sisters renewed their vows. This was the ninth anniversary of our pronouncing solemn vows—a privilege granted us only four years after our foundation in North Guilford.

Our "fire" postulants made their solemn profession on March 26. These four sisters had entered just a few months before the fire which destroyed our Monastery in December, 1955. They constitute the largest group to pronounce their solemn vows in a single ceremony since that of the original foundresses. Rev. John B. Mulgrew, O.P., celebrated the Solemn High Mass, Rev. Dominic Hughes, O.P., was deacon and Rev. Edward M. Casey, O.P., served as sub-deacon. Rev. William M. O'Beirne, O.P., preached. Rev. E. R. Craven, our chaplain, acted as Master of Ceremonies.

Since our Monastery stands at the junction of Hoop Pole Road and Race Hill Road, we have recently obtained permission to change the names to Monastery Road and Grace Hill Road.

### Congregation of the Immaculate Conception, Great Bend, Kansas

Departure Ceremonies, January 17, were held in St. Dominic's Chapel at the Convent for the two new missionaries, Sister Mary Alexia and Sister Mary Francita who joined the mission band of our Sisters in Northern Nigeria, January 28. The Rev. Eugene Becker, O.F.M.Cap., Chaplain, presided, preached the sermon and bestowed the mission crosses.

The Community participated in three Diocesan two day Vocation Institutes held in the dioceses of Wichita, Pueblo, Tulsa and Oklahoma City. At these Institutes countless personal contacts were made and much vocational literature was distributed to the thousands of junior and senior high school students.

The Consecration Ceremonies at Cape Girardeau, Missouri, March 24, and the Installation Ceremonies, April 5, at Dodge City, Kansas, of Bishop Marion F.

## Dominicana

Forst, D.D., as Bishop of the Dodge City Diocese, were attended by Mother Mary Francesca.

The NCEA Convention, held in Chicago, was attended by Mother Mary Francesca, Sister Mary Aloysia, Sister Mary Marcella and Sister Mary Damian. Mother Francesca also was present for the April Conference of the Midwest of Major Superiors held at Rosary College, River Forest.

April 24 the "Mary Queen of the Universe Chapter" of the Thomist Association held its final meeting of the Sixth Annual Course of Lectures conducted at the Convent. The twelve lectures on "Law-Grace-Merit" were delivered by the Rev. Denis Mary McAuliffe, O.P., instructor of Theology and Philosophy at Marymount College, Salina, Kansas.

Father McAuliffe also gave the monthly Recollection Conferences to the Sisters during the past year.

Among the distinguished visitors at the convent was the newly consecrated Bishop of the Diocese, His Excellency, the Most Rev. Marion Francis Forst. A reception followed the program prepared in his honor.

Sister Mary Roberta, student of the Immaculate Conception College, Great Bend, took third place in the National 1960 Catholic Press Month Poster Contest sponsored by the Catholic Press Association, New York.

Sister Mary Clementine Schwalbach died recently. R.I.P.

### Congregation of Saint Catharine of Siena, Saint Catharine, Kentucky

On March 7, Sister Consilia Bohan and Sister Amadeus Coleman celebrated the fiftieth anniversary of their religious profession.

The congregation was represented at the Easter Week N.C.E.A. and the Dominican Education Meeting in Chicago by Sisters Catharine Gertrude, Francis Raphael, Angelina, Rosemary, Marie Therese, Rose Imelda, Jean Marie, Aquinette, Noreen, Muriel, Amata, Theodore, Maria, Mary Cecile, Theona, Caroline, Ann Austin and Agnes.

The following priests joined the community in the Forty Hours Procession at the closing exercise on April 26: Right Rev. Joseph D. Gettlefinger, Rev. James Slick, Rev. Thomas E. Buren, Rev. Julian Pank, Rev. Philip Hutchins, Rev. Raphael Bowling, Rev. Albert A. Ruetz, C.R., Rev. L. L. Scharfenberger, C.R., Rev. James T. Blandford, Rev. Taylor, O.S.B., Rev. Vincent D. Osborne, Rev. W. Glick, Very Rev. Patrick J. Conaty, O.P., Very Rev. B. H. Scheerer, O.P., Rev. L. L. Bernard, O.P., Rev. J. F. McManus, O.P., Rev. J. Daley, O.P., Rev. J. Kilkenny, O.P. and Very Rev. H. C. Graham, O.P.

Thirteen sisters marked the twenty-fifth anniversary of their religious consecration on the Feast of Saint Catharine of Siena.

Rev. R. E. Bertrand, O.P., preached the Academy Baccalaureate after 9:00 Mass on May 22; the Right Rev. Monsignor Felix Newton Pitt addressed the graduates at the May 29 Commencement.

The College Baccalaureate speaker was the Rev. Justin Hennessy, O.P.; Rev. Lewis Springmann, O.P., Chaplain, delivered the May 30 Commencement address.

The National Science Foundation has awarded grants to Sister Mary Eva and Sister Rose Vincent for three summers in chemistry at Notre Dame; Sister Clareta, at Creighton; Sister Dorothy Marie and Sister Evelyn Catharine in Mathematics at Notre Dame; Sister Emily and Sister Sybillina in chemical research at Rensselaer Polytechnic Institute, Troy, New York; Sister Vincent de Paul and Sister Rita Claire in radio biology and Mathematics at the Catholic University of Puerto Rico. A grant for research in Biology has been given to Sister Adrian Marie by the

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Southern Foundation Fellowship to study under Doctor Hans Selge in Montreal.

The retreat in preparation for the General Chapter will begin on June 16. It is anticipated that the election of the Mother General will take place on June 26.

Rev. T. E. D. Hennessy, O.P., will give the August 18-21 Archdiocesan Retreat for Laywomen at Saint Catharine.

Sister Anne Raymund Boone and Sister Emiliana Morrissey died recently. R.I.P.

### Congregation of the Sacred Heart of Jesus, Caldwell, New Jersey

A High Mass of Thanksgiving was offered by Rev. Francis Doughaen, O.F.M., in the Convent Chapel to commemorate the Diamond Jubilee of Sister M. Sebastian and the Golden Jubilees of Sister M. Wilhelmina and Sister M. Rita. A dinner served to the guests followed and the remainder of the afternoon was spent in pleasant visiting.

The faculty and students of Caldwell College entertained Archbishop Boland on the occasion of his Feast Day. Following the entertainment, the Administration and the Seniors attended a dinner in the Guests' Dining Room in honor of His Excellency.

Dr. Thomas Molnar, Hungarian author-lecturer-educator, spoke at the Mount recently on "Modern Art as an Expression of Our Times." He is the author of "The Future of Education" and numerous other articles.

Career Day was recently held at Caldwell. The morning was devoted to speakers from ten different fields as an aid to the students in choosing their future avocations. Rev. Cyril Schweinberg, C.P., Director of students at St. Michael's Monastery, Union City, N. J., gave the keynote speech.

Sister M. Germaine, Principal of Mt. St. Dominic Academy, Caldwell, N. J., and Sister M. Herbert, Vice-Principal, together with Sister M. Elizabeth Thomas, French Instructor, attended a meeting of the New Jersey Secondary School Principals' Association at Drexel Institute of Technology, Philadelphia, Pa. The purpose of the meeting was to discuss the place of modern languages in the school curriculum.

Sister M. Herbert and Sister M. Helen will attend the executive committee of the Classical Association of the Atlantic States, at George Washington University, Washington, D. C.

The New Jersey Chapter of the International Federation of Catholic Alumnae has awarded a scholarship to a Catholic university for graduate study by one of the Sisters on the faculty of Mount Saint Dominic Academy. This scholarship is the first of its kind to be awarded by the New Jersey Chapter.

Sister M. Alice Matthew, a teacher at Lacordaire School, Upper Montclair, N. J., and Sister Mary Helen, a teacher at St. Dominic Academy, Jersey City, N. J., have received grants in Mathematics from Notre Dame University, South Bend, Ind.

Sisters M. Laura Berrodin, M. Perpetua Corcoran, M. Ludovica Kottermair, M. Florian Eglseter, M. Victoria Kraak, M. Isadore Kenny and M. Agonia Gallagher died recently. R.I.P.

### Monastery of Our Lady of the Rosary, Summit, New Jersey

On March 9, Sister Mary Peter of Jesus Crucified made Solemn Profession in the hands of Very Rev. Mother Marie Rosaria of the Eucharist, Prioress. The ceremony followed the *Missa Cantata* which the Very Rev. J. J. McLarny, O.P., celebrated at 10 o'clock. The Very Rev. Joseph Costello, Vicar of Religious, presided as the delegate of His Excellency, Archbishop Thomas A. Boland, and preached the sermon.

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On April 5, Sister Mary Elizabeth of St. Joseph made her temporary Profession in the hands of Very Rev. Mother Maria Rosaria of the Eucharist. The ceremony took place after the *Missa Cantata* at 10 o'clock celebrated by Rev. Patrick F. Murray, S.J. Father Murray also presided as the delegate of His Excellency, Archbishop Thomas A. Boland, and preached the sermon on this occasion.

### Monastery of the Perpetual Rosary, Union City, New Jersey

On February 14, Sister Mary Bernadette made her First Profession. The ceremony was presided over by the Vicar of Religious, Very Rev. Msgr. Joseph A. Costello. The sermon for the occasion was preached by Rev. Cyril Schweinberg, C.P.

The Vienna Choir of Boys again visited the Community through the courtesy of Rev. Julius Reiner, C.P. Included in their program were several wonderful renditions of old American Classics.

St. Dominic's Chapter of men held their Annual Communion Breakfast in the Chapel Tertiary Hall. The Dialogue Mass was celebrated in the Chapel. The celebrant and speaker was Rev. Francis Wendell, O.P., Provincial Director of the Third Order.

The Sisters Chapel and Choir are undergoing a complete renovation and expected to be completed shortly after Easter. Nevertheless, the Holy Week Services took place in their entirety in spite of the incompleteness.

### Congregation of the Holy Cross, Amityville, New York

Eight Sisters have been awarded National Science Foundation grants to study at Summer Institutes in mathematics and science. The Foundation has also awarded a fifteen-month grant to Sister Marie Canice of Catholic University of Puerto Rico. Sister will study biology at Notre Dame University. Sister Jareth and Sister Christella of Molloy Catholic College for Women will study radiation biology and higher mathematics, respectively, at the University of Iowa; Sister Mary Rene and Sister Mary Albert of Bishop Mc Donnell Memorial High School, Brooklyn, will study at Oak Ridge, Tennessee and University of the State of New York, respectively; Sister Francis Loretta and Sister Raymond Augustine will pursue higher mathematics at Fordham; Sister Monica Marie of St. Agnes High School, Rockville Centre, will study chemistry at Notre Dame. Sister Mary Rosabel of Naranjito, Puerto Rico, was awarded a mathematics grant to the Catholic University of Puerto Rico.

Eighty Sisters attended the National Catholic Educational Convention in Chicago during Easter week. These Sisters also attended the Mass and Dinner-Meeting of the Dominican Educational Association held at St. Pius Auditorium, Chicago, Thursday, April 21. Sister Marguerite, Community Supervisor of Rockville Centre diocese, was elected Secretary of the Elementary School Department of the DEA.

Forty-one Sisters will celebrate their Silver Jubilee of Reception and twenty-two Sisters will commemorate their Golden Jubilee during the next two months.

Mother M. Gregory and Sister Mary Alban died recently. R.I.P.

### Congregation of St. Dominic, Blauvelt, New York

Representatives at the Catholic Library Association Convention, which met in New York during Easter Week, were Sister Anne Cecile and Sister M. Wilhelmina.

The *Pro Deo* Association recently received a provisional charter from the New York State Board of Regents. Dominican College conducts the Coordinating Office for the Association.

## Cloister Chronicle

The organizational meeting of the Dominican Library Association was held on April 21, during the C.L.A. Convention in New York. Rev. Ernest A. Hogan, O.P., librarian at Providence College, accepted chairmanship of the group at the request of Rev. Stephen Gaines, O.P., who arranged for the meeting. Three members of the Blauvelt Community attended.

Miss Helen Brogan, consultant in children's literature for F. E. Compton Pictured Encyclopedia, lectured at Dominican College during Catholic Book Week.

Among the Sisters who attended the National Catholic Educational Association Convention held at Chicago during Easter Week were Sister Geronima, Sister Clarissa and Sister John Dominic of Dominican College. At the American Catholic Philosophical Convention at St. Louis Sister Dominic and Sister Mary David represented the College.

Sisters Anita and Eucharista died recently. R.I.P.

### Congregation of the Maryknoll Sisters of St. Dominic, Maryknoll, N. Y.

December's St. Louis novitiate entrance group brought the year's postulant total to over a hundred, the largest number in any year.

The Fordham Mission Specialists meeting in January attracted our Sisters Bridgettine, Alma, Miriam Thomas, Victoria Francis, Martin Corde, Maria del Rey and Marcella. Talks centered on "The Function and Formation of the Missionary." The participants shared experiences from world-wide mission fields.

January also saw the *Pro-Deo* Association meeting at the Maryknoll Sisters Motherhouse, Ossining, N. Y. The Deans and Librarians of ten Sister-Foundation Colleges in the New York Archdiocese make up the *Pro-Deo* Association.

The new Motherhouse Cloister held open house on February 14, Maryknoll Sisters' fortieth anniversary of canonical erection as a religious community. The cloistered Sisters had lived in an old farmhouse since their 1932 beginning.

In February Father Vincent Donovan, O.P., Dominican liturgical authority, talked of the Divine Office's proper recitation.

March saw the opening of our twelfth Philippine house. Sister Rhoda and Sister Corde Maria administer St. Mary's High School, Davao, Mindanao, the southernmost Philippine island.

Sister Rosaleen of the Eucharist and Sister Mary Christine died recently. R.I.P.

### Congregation of Our Lady of the Rosary, Sparkill, New York

Sister M. Catherine Anthony, professor of Spanish at St. Thomas Aquinas College, was awarded a Fulbright Scholarship for an eight-week Seminar for American Teachers of Spanish in Columbia, South America.

The National Science Foundation awarded a Summer Fellowship for a tenure of three full summers for graduate study in chemistry at Villanova University to Sister Katherine Bernard. A similar Fellowship for a two-summer tenure for graduate study in mathematics at St. John's University was awarded to Sister Joanne Therese.

Several Sparkill Sisters will participate in Summer Institutes supported by grants from the National Science Foundation. The names of the Sisters and the institutions they will attend are as follows: Sister Marie Padraic, Cornell University; Sister Joanne Therese, Seton Hill College; Sister Anne Roberta and Sister M. Noreen, Yale University; Sister Edmund Marie, University of Wisconsin; Sister Marcella Bride, Spring Hill College; Sister Rose Denise, Notre Dame University; Sister M. Reginald, Hunter College.

St. Thomas Aquinas College was represented at the Conference of Catholic

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Colleges and Universities of New York State held at the College of Mt. St. Vincent on February 19. The College was also represented at the annual election meeting of the *Pro Deo* Association for Catholic Colleges held at Maryknoll Teachers College in January. The Spring meeting of the Association held on *Laetare* Sunday took place at St. Thomas Aquinas College, Sparkill.

Sister Regina Rosaire and Sister Miriam Francis were panel participants at the annual Teachers Institute of the New York Archdiocese held in February.

Sister Mary Arthur served as Moderator of the Chemistry Panel at the annual meeting of the New York City Cancer Committee of the American Cancer Society, Inc., held on February 27 at Rockefeller Institute.

The Community was represented at North East Conference of Foreign Language Teachers held in Atlantic City. Several sisters participated in the conferences at the annual meeting of the National Council of Teachers of Mathematics held at Buffalo, April 20-23.

The Community was represented at the 1960 Annual Meeting of the Society of Catholic College Teachers of Sacred Doctrine held at the La Salle Hotel in Chicago on April 18 and 19. Many members of the Community attended the sessions of the N.C.E.A. Annual Convention in Chicago, April 19-22. Sisters also attended the Annual Conference of the Catholic Library Association held at the Hotel Statler-Hilton in New York, April 19-22. Guidance directors attended the American Personnel & Guidance Association Convention in Philadelphia on April 10.

### Congregation of the Immaculate Heart of Mary, Akron, Ohio

April 18, marked the silver jubilee of Sisters M. Carmelita, Mercedes, Concetta and Aquinas. His Excellency, the Most Rev. Floyd L. Begin, Auxiliary Bishop of Cleveland, offered a Mass of thanksgiving for the jubilarians in Our Lady of the Elms Chapel.

Sister M. Imelda and Sister Loretta attended the North Central Convention in Chicago. During Easter vacation, Sisters M. Helen, Bernice, Dominica, Coletta, Aquinas, Raphael, Louis and Ronald went to the N.C.E.A. convention also held in Chicago.

### Congregation of St. Mary of the Springs, Columbus, Ohio

Rev. Mother Aloyse attended the Major Superior meeting in Chicago, April 23-24.

Twenty Sisters from St. Mary's were present at the various meetings of the NCEA, in Chicago, from April 18-23. They also participated in the Dominican Educational Association which met at St. Pius Church and auditorium on April 21.

On Ascension Thursday the Academy of St. Mary of the Springs awarded diplomas to fifty-five graduates. Present for the exercises were Rev. Urban Nagle, O.P., the Very Rev. Msgr. Paul O'Dea, the Very Rev. Msgr. Matthew Howard and the Very Rev. William Kappes. His Excellency, Bishop Clarence Isenmann presided.

The College of St. Mary of the Springs held the Baccalaureate Mass on Sunday, May 29, with the Rev. Urban Voll, O.P., as speaker, and the Rev. Joachim Bauer, O.P., presiding. In the afternoon Miss Frances McGovern, on the Board of the Ohio Public Utilities Commission, addressed the graduates and their friends. His Excellency Bishop Clarence Isenmann presided.

Several Sisters of the Community have been awarded grants for summer work at various colleges and universities. Sister Mary Thaddeus will study at Heidelberg during the summer and during the year Sister Julianna will study Italian in Florence. Sister Mary de Paul, now teaching at Watterson High School in Columbus, Ohio,



## Cloister Chronicle

and recipient of a grant in chemistry, will begin work on her Masters Degree at Harvard University.

### Congregation of St. Cecilia, Nashville, Tennessee

The Dominican Sisters of the St. Cecilia Congregation will celebrate the centenary of their foundation in Tennessee in August, 1960. Mother Joan of Arc, Prioress General, has announced that the formal celebration will take place on August 4-5-6. The Very Rev. W. D. Marrin, O.P., P.G., Provincial of St. Joseph's Province, will be celebrant of the Solemn High Mass on August 4, and the Rev. William B. Mahoney, O.P., of the Dominican House of Studies, River Forest, Illinois, will be the speaker.

The Most Rev. William L. Adrian, D.D., will be the celebrant of the Solemn Pontifical Mass to be offered on August 5, and the Rt. Rev. Msgr. Thomas P. Duffy, *Officialis* of the Nashville Diocese, will preach. On the final day of the centenary celebration, the Rev. Thomas F. Cashin, Vice-Chancellor of the Nashville Diocese and Chaplain of St. Cecilia Convent, will celebrate the Solemn High Mass, and the Rt. Rev. Msgr. Albert A. Siener, Vicar General of the Nashville Diocese, will deliver the sermon.

The 100th annual commencement exercises of St. Cecilia Academy were held in the Academy chapel on June 3. The Most Rev. William L. Adrian, D.D., was celebrant of the commencement Mass and presented the diplomas and awards to the graduates. The Rev. Thomas F. Cashin delivered the commencement address.

Sister Miriam, General Supervisor of the Schools of the St. Cecilia Congregation, and Sister Mercedes, principal of St. Ailbe School, Chicago, attended the annual meeting of the National Catholic Educational Association held in Chicago, April 18-22. They were the official delegates of the St. Cecilia Congregation at the meeting of the Dominican Educational Association held at the Conrad Hilton Hotel on April 19.

A two-day retreat for the *Ladies of Charity* of Nashville was conducted at St. Cecilia Convent on April 4-5, by the Rev. Thomas F. Cashin. The retreat was attended by more than 100 ladies.

Plans for the opening of a junior college and the building of a new elementary school on their Overbrook property, in West Nashville, were announced recently by the Sisters of St. Cecilia Congregation. Ground for the two buildings will be broken during the centenary celebration in August, 1960. The college, which will be called Aquinas Junior College, will be opened in the fall of 1961.

Sister Evangelist O'Brien died recently. R.I.P.

### Monastery of the Infant Jesus, Lufkin, Texas

On Easter Sunday the Rev. Thomas Cain, O.P., of the University of Dallas offered a third Mass at the Monastery and later visited with the community in the parlor. The following day, the Rev. F. L. Schneider, O.P., of Amarillo interrupted his travels to visit a few hours at the Monastery.

Mother Mary Gabriel's first feast day as Prioress was celebrated by the community on Easter Saturday, since it fell this year during the season of Lent. Following a High Mass offered for her intentions, the day was devoted to entertainment and festivities in her honor. In the evening a 16mm. film on the life of St. Therese was shown to the assembled Sisters through the kindness of friends.

Sister Jacqueline McKeon of Houston, now Sister Mary Bernadette of the Cross, received the habit as a choir nun following the Vespers of St. Catherine on April 30. A short sermon was delivered by the Rev. William Downey, O.P., of St. Mary's

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Student Center in Houston. Many relatives and friends were in attendance in the small chapel of the temporary Monastery. On May 7, Sister Geraldine Klein of Worthington, Ohio, was clothed as a Lay Nun, receiving the name, Sister Mary of the Assumption. The Rev. Robert W. Mulvey, O.P., chaplain, officiated at both ceremonies.

On May 3, Miss Judith Yanker of Little Rock, Arkansas, was admitted as a choir postulant and on May 31 Miss Elizabeth Harvilla of Detroit, Michigan, entered the community as an Extern Sister postulant.

Friends of the Monastery were invited to share in the spiritual benefits of the annual devotions offered during the month of May at the Monastery's outdoor shrine of Our Lady of the Pines. Each evening the nuns within the enclosure proceeded to the shrine while singing the Litany of Loreto. The devotions terminated with Benediction of the Most Blessed Sacrament in the public chapel.

On May 22, His Excellency Most Rev. W. J. Nold, Bishop of Galveston-Houston, visited for a few minutes in the Monastery parlor after having conferred the sacrament of Confirmation at the local parish church. He encouraged the community in their life of prayer and sacrifice and the efforts they are making towards acquiring a desperately needed permanent Monastery.

### Congregation of St. Catherine of Siena, Kenosha, Wisconsin

Ground-breaking ceremonies were held on February 12, for the addition to St. Catherine's Hospital, Kenosha, Wisconsin. The Mayor of the city, priests from all parishes in Kenosha, representatives from the medical staff and the hospital auxiliary were in attendance.

Six Novices were professed in the Motherhouse chapel on March 15. The Rev. Sylvester Considine, O.P., conducted the preparatory retreat.

On March 21, the feast of St. Benedict, the new convent and school staffed by our Sisters in St. Benedict's parish, Oakland, California, was dedicated by His Excellency, Bishop Donohoe. Sister M. Dominic, Supervisor of schools for the Congregation, represented the Motherhouse at the dedication.

Open house was held in the beautiful addition to Mercy Hospital, Merced, California, in April. This building is considered one of the most outstanding in the area.

The Rev. Norbert Georges, O.P., visited the Motherhouse in April and showed slides of his trips to South America.

Sister M. Stanislaus, Administrator of Mercy Hospital, Merced, California and currently President of the Western Catholic Hospital Administrators, resided at the meetings of the Western Catholic Hospital Association Convention in Los Angeles, in April. Mother M. a'Kempis, Mother General also attended this convention, held during the period of her Visitation of our California Houses.

Sister M. Virginia and Sister M. Angelica attended the meetings of the Dominican Education Association in Chicago.

### Congregation of the Most Holy Rosary, Sinsinawa, Wisconsin

The Rev. Matthias Mueller, O.P., an alumnus of Edgewood High School, Madison, Wisconsin, now stationed at La Paz, Bolivia, spoke at the Motherhouse recently. He is teaching in the seminary at La Paz where there are only ten students from four dioceses.

Dr. Helmut Hatzfeld, professor of Romance Languages and Literature at the Catholic University of America, spent a week at Rosary College as visiting lecturer in "The Christian in Society" Series. He lectured and conducted seminars on Dante, Pascal, St. John of the Cross and Angelus Silesius. A symposium was held, presided

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over by Dr. Hatzfeld, to which the language teachers of the area were invited. The topic for discussion was "The Christian as Subject and Creator of Literature."

As part of "The Christian in Society" program, Professor Deno Geankoplos of the University of Illinois has conducted the monthly seminar in history. The seminar centers around the problem of the historical roots and development of the Schism between East and West.

Sister Thomasine, an Illinois delegate, attended the White House Conference on Children and Youth in Washington, D. C., March 27-April 1.

Monsieur Béliard, French Général of Chicago, conferred on Sister Marie Magdalen, Chairman of the French Department of Rosary College, "*les palmés académiques*," in appreciation of the outstanding work which she, as an individual teacher, and the French Department as a whole, have done to further the understanding and appreciation of the French language.

The Modern Language Department of Rosary College has been designated by the Government as a center for a language institute this summer. The sixty applicants, half from public and half from private institutions, will be taught by staff members and lay teachers of Rosary and Edgewood College.

At the invitation of the Superintendent of Schools, the Right Rev. Henry C. Bezou, Sister Nona and Sister Teresita addressed general and sectional meetings of the Archdiocesan Teachers' Institute in New Orleans. Sister Nona's talks were on the Philosophy of the Arts and Sciences; Sister Teresita spoke on Creativity in Art.

His Excellency, the Most Rev. William P. O'Connor, Bishop of Madison and Chancellor of Edgewood College, addressed the college day convocation on "The Political Theory of St. Thomas Aquinas."

On April 21, ground was broken for the Mother Samuel Coughlin Memorial Residence Hall at Rosary College.

Work has begun on an addition to Villa des Fougères in Fribourg, Switzerland. The new wing will include a chapel to be known as "Sainte-Hélène de la Sainte-Croix" in memory of Mother Evelyn who spent ten years at Fougères and who observed the Finding of the Holy Cross by St. Helena as her patronal feast day.

Mother Benedicta, the members of the General Council of the Congregation and about one hundred Sisters including Superiors, Supervisors and members of the faculties of Colleges, High Schools and Elementary Schools in the Wisconsin and Illinois area attended the Dominican Education Conference, at St. Pius Priory, Chicago, on April 21.

One hundred and twenty-five Mothers General and Provincials General of the Conference of Major Superiors, Mid-West Region, convened for an annual session at Rosary College, April 22-23. Mother Mary Benedicta presided as chairman of the Midwest Region. His Eminence, Albert Cardinal Meyer, gave the opening address. The theme treated in the Conference was "Holiness in the Apostolate according to the Mind of the Holy See."

The Rev. J. W. Conway, O.P., conducted a day of recollection at the Motherhouse, April 19, for young women desiring an understanding of the character of the religious state.

The Wisconsin Academy of Sciences, Arts and Letters included the Mazzuchelli Biological Station of Edgewood College in its tour of places of interest during its 90th annual meeting in May. At the Symposium meeting Sister Nona, President of the College, presented a paper to the group showing the interest of Father Samuel Mazzuchelli in Science. Pieces of his scientific equipment were on display, on loan from the Congregation Archives.

Sisters Mary Francis, Rosario and James died recently. R.I.P.

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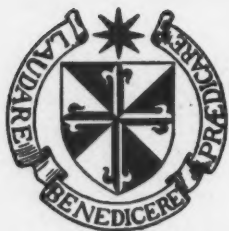
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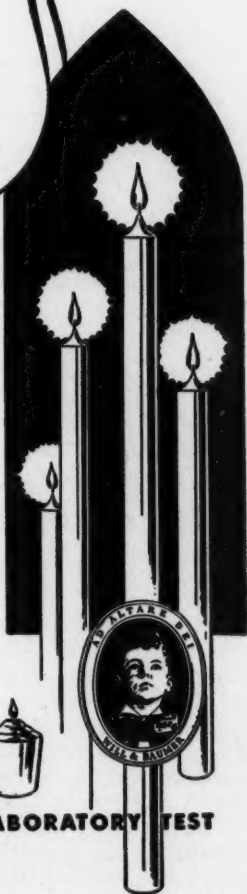
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